

FROM FREIRE TO FORTUNE

From Freire to Fortune: Critical Changes in Business Education

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Dedication

Dedicated to my father Howard Whitehead and my brother Clive Whitehead.

Two lives cut tragically short that allowed me to bring mine into focus and be determined to do
something worthwhile with it

Declaration

This dissertation is the result of my own work and includes nothing which is the outcome of work done in collaboration except where specifically indicated in the text. It has not been previously submitted, in part or whole, to any university or institution for any degree, diploma, or other qualifications.

Christa McCartney

Signed: _____

19th July 2019

Date: _____

Abstract

Business schools are in a critical condition. There is pressure from all sides pushing for adoption of a more globally aware paradigm. It is increasingly obvious to practitioners and students alike that business schools need a pedagogy suitable for our time.

In this thesis, a bricolage methodology, with its emphasis on point of entry text taken from the title, is applied to examine changes in business education and the paradigm-shift to sustainability; assessing its rootedness, and innovative praxis in business sustainability education, through observing higher education applications.

Using a Freirean concept to examine, understand, and alter power structures, the bricolage approach weaves together threads of related theory including social critique, anomie and global political economy. The importance of business as a context and construct for altering power systems, and as a conduit for enabling sustainable living in the future is emphasised. How voices are reimagining business to solve global social and economic problems through its ideation and funding possibilities are explored. Three critical pedagogies are highlighted, that of Freire, Kodaly and Muff; similarities between their conceptions suggest that good pedagogy emerges from a leader who is an academic, a practicing teacher with influence and independence, and someone immersed in social awareness. Continuing to explore Muff through counter-hegemonic leadership education, links are followed to show the global influences of this school.

The bricolage method is applied as a visual bibliography through QR codes, and unfolds as text using Goethe's scientific philosophy, viewing the phenomena from different angles and distances. The bricolage findings suggest that while models for teaching business from a critical perspective are emerging in order to meet current needs, it is happening far more slowly than the

accreditation is being awarded. Modules and courses often remain embedded and taught in traditional contexts. The result is frustration in students, faculty, economists and business leaders. The bricolage acknowledges these voices and looks, through interview, video, books, film, speeches and observations at how those who feel oppressed by the old system are responding.

Grounded theory has been applied, as an aspect of bricolage, leading to the emergence of two theories. First an observation, highlighting seven areas of pedagogical framing which link Freire to Business School Lausanne (BSL). Second, a socio-historical representation of these pedagogical themes, from Freire to BSL mapped initially through diagrams and the use of a model placing other critical pedagogies on a continuum. This shows recurrence of critical pedagogy specifically related to the societal need at the time of inception, the positioning of a catalytic figurehead and the spread, absorption and decline of the concept. This suggests that whilst the time of crisis for Freire has receded, the ideas and tools trialed at BSL are timely. They provide potential solutions within a combined educational and business response to the sustainability crisis. It offers a warning that there is a need, when implementing pedagogy, to safeguard against dilution and absorption into increasingly obsolete systems.

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Before the thesis proper, allow me to share the poetry of W.H Auden, which I reference in the text. He captured in 500 words a time of social upheaval, which is being mirrored now.

Auden - September 1, 1939

I sit in one of the dives	Accurate scholarship can	Exiled Thucydides knew
On Fifty-second Street	Unearth the whole offence	All that a speech can say
Uncertain and afraid	From Luther until now	About Democracy,
As the clever hopes expire	That has driven a culture mad,	And what dictators do,
Of a low dishonest decade:	Find what occurred at Linz,	The elderly rubbish they talk
Waves of anger and fear	What huge imago made	To an apathetic grave;
Circulate over the bright	A psychopathic god:	Analysed all in his book,
And darkened lands of the earth,	I and the public know	The enlightenment driven away,
Obsessing our private lives;	What all schoolchildren learn,	The habit-forming pain,
The unmentionable odour of death	Those to whom evil is done	Mismanagement and grief:
Offends the September night.	Do evil in return.	We must suffer them all again.
Into this neutral air	Faces along the bar	The windiest militant trash
Where blind skyscrapers use	Cling to their average day:	Important Persons shout
Their full height to proclaim	The lights must never go out,	Is not so crude as our wish:
The strength of Collective Man,	The music must always play,	What mad Nijinsky wrote
Each language pours its vain	All the conventions conspire	About Diaghilev
Competitive excuse:	To make this fort assume	Is true of the normal heart;
But who can live for long	The furniture of home;	For the error bred in the bone
In an euphoric dream;	Lest we should see where we are,	Of each woman and each man
Out of the mirror they stare,	Lost in a haunted wood,	Craves what it cannot have,
Imperialism's face	Children afraid of the night	Not universal love
And the international wrong.	Who have never been happy or good.	But to be loved alone.

From the conservative dark	All I have is a voice	Defenceless under the night
Into the ethical life	To undo the folded lie,	Our world in stupor lies;
The dense commuters come,	The romantic lie in the brain	Yet, dotted everywhere,
Repeating their morning vow;	Of the sensual man-in-the-street	Ironic points of light
"I will be true to the wife,	And the lie of Authority	Flash out wherever the Just
I'll concentrate more on my work,"	Whose buildings grope the sky:	Exchange their messages:
And helpless governors wake	There is no such thing as the State	May I, composed like them
To resume their compulsory game:	And no one exists alone;	Of Eros and of dust,
Who can release them now,	Hunger allows no choice	Beleaguered by the same
Who can reach the deaf,	To the citizen or the police;	Negation and despair,
Who can speak for the dumb?	We must love one another or die.	Show an affirming flame.

From Another Time by W. H. Auden

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Chapter 1. Content Overview

1.1 Introduction

Freire and Fortune is a bricolage of fields and eras; deeply rooted in a critical thinking paradigm. It attempts to show how they are, at their core, if not in their detail, part of the same *geist*. It explores the fractures in society which allowed them to surface, and the ideals which inspire their continued flow. Whilst this thesis has confined itself to the juxtaposition of Freire and Fortune for the majority of the text, it also draws on other pedagogies to stress test the emerging ideas, most notably Kodály, whose teachings also emerged during crisis, gained rapid traction and whose pedagogy has become linear and diluted in the search for profit. Using complexity theory presented through a Goethean lens, using data gathered through a bricolage process and a consideration process led by a form of grounded theory, it is hoped that this research will provide the cartography to explore the deeply buried needs from which pedagogy draws. It will note some of the different streams winding their way under and through oppressive terrain; whether it is in the world's poorest countries, or its richest, whether it is dealing with the underclass or the privileged, with basic literacy or the running of multi-million pound companies. In the words of Heraclitus *πάντα ῥεῖ*, 'everything flows', and pedagogy is no exception. Mapping it is a challenge, but one necessary to understanding the currents, the places of full flood and the places of drought.

Whilst geographically they may appear very different, this work will demonstrate that, at their core, pedagogies that emerge out of times of sociological turmoil are very similar; that the well of ideals they spring from attempt to quench the same thirst for a better future for humanity. From the perspective of a choral conductor one can see that, amidst the seemingly relentless

approach of oppression, there are always voices seeking harmony and there will always rise up someone skilled enough to compose for them. The map of all the strands is the thesis itself, designed to offer a way to navigate multiple experiences and fields, but as a conclusion the pedagogical line was extracted as a single thread, and a diagram is offered (figure 10) which helps model the journey such pedagogy takes.

1.2.1 Case Study

This research looks at the beginning of a pedagogical journey designed by BSL, through which they seek to awaken the potential of their students via a research heavy, discursive style of education that addresses the planetary issues which confront the 21st Century. This will be undertaken through the lens of the UN's 17 Sustainable Development Goals (SDG's), their own GAPFRAME and Kate Raworth's model of doughnut economics; and examining possible profitable solutions and business typologies that are ethical and sustainable, whilst introducing them to new forms of finance and support groups that value such businesses. The thesis reveals some of the challenges that the students faced when introduced to a new way of approaching business using a critical thinking process over a period of a week. The 'GAPWEEK' represented the first trial of an idea that has successfully developed, and that BSL have now integrated into their curriculum as a tri-annual event. Katrin Muff, the former Dean at BSL is actively spreading this pedagogy across other business schools through seminars, livestream, websites, analysis tools and the growing ethical business school movement known as "50+20" which she helped to establish.

1.2.2 Thesis Title

Shakespeare said some are born great, some achieve greatness and some have greatness thrust upon them (Malvolio in *Twelfth Night*, Act 2 Scene 5). If we replace the word great with fortune then we have a clear statement about what fortune implies in this thesis. Some, including Freire are born fortunate. They have money and education. Some achieve fortune, this reflects those businesses and wealthy individuals who are focused on achieving and maintaining their fortune in new and sustainable ways. Some have fortune thrust upon them, these are the students who are faced with business models and ideals that will shape their future.

Freire's educational framework is referred to as critical pedagogy (Giroux, 2010). The word 'critical' in the thesis title refers to the introduction of critical pedagogy in business education but also indicates that this is a critical time of change within business education.

In moving from Freire to Fortune we see that while being 'fortunate' and having a private fortune accumulated through capital can be seen as antithetical to Freire's own pedagogical principles (although, importantly not to his own life experience. Freire was, with the exception of a short period during the depression, part of the established middle class elite (Taylor, 1993, p. 12)), a movement is emerging that positions both profit-making and social justice as compatible and interdependent, just as Freire's life experiences and pedagogical approaches are compatible and interdependent.

Moving from Freire to Fortune is therefore not so much a move away from Freire as a holistic embracing of his identity and, within Business schools, the utilization of his educational models to enable the fortunate to examine and explore social justice and fortune within the classroom.

Moving from Freire to Fortune is therefore not so much a move away from Freire as a holistic embracing of his identity and, within Business schools, the utilization of his educational models to enable the combining of social justice and the fortunate within the classroom.

The thesis title contains several point-of-entry texts; Freire, fortune, Freire AND Fortune in partnership, changes in business education, changes critical to business and changes to criticality in business education. By examining the title from all of these angles a thesis question emerges which demands an understanding of evolving business education from different angles, exploring not just what is occurring, but why, where, and who else is involved in the movement.

The large scope of interest, contained within the title, is what makes the bricolage methodology best suited to the question. From the starting point of BSL the web is cast wider to capture a summary of the spread of influences, thereby gathering sufficient data to draw insightful conclusions including referencing the changes taking place in my own teaching practice within the curriculum, attitude, paradigm and values of my University on the Isle of Man.

1.2.3 Research Aims and Objectives

Business schools occupy a powerful position in educating and inspiring the *geist* of future business leaders, especially an elite institution such as BSL. However such schools are also often reliant on business for their income and funding, providing a powerful impetus to perpetuating these traditional business-system approaches. Recently some, such as BSL, have transitioned their pedagogical approach from one predicated on a neo-capitalist, business-system approach to teaching management to one based on (what I describe as) a Freirean critical approach, characterised by a deconstruction of traditional business and economic models coupled with a

focus on social entrepreneurship. As a practitioner-researcher I was drawn to understand the underlying factors behind this seemingly paradoxical approach.

This thesis aims to answer the question: “Given this context how and why are alternate curricula, with an emphasis on social entrepreneurship through a deconstruction of traditional business and economic models, emerging in the business school classroom; what do they do and not do, and what is their agency?”

In order to achieve this aim the thesis will:

- 1) explore the historical evolution of business schools and the corresponding emergence of alternative curricula within them, in order to place BSL within a wider pedagogical context;
- 2) identify some of the key social and political drivers which are empowering this change in approach;
- 3) situate these drivers within a historico-philosophical framework to examine how concepts developed by activists and educators, who appear *prima facie* to hold diametrically opposed positions, are being combined in the development of these curricula.

In undertaking this it is hoped that the apparent paradox (echoed in the title of this thesis) can be dissolved, providing educators in this field with a way of situating the emergence, importance and possibility of this new pedagogical approach, which represents a critical pedagogy for sustainable business development.

1.2.4 Theoretical Underpinnings

The study is based on the philosophy that the task of a business school in the 21st century is to help students and communities understand power and control in business, using this knowledge ethically to solve social problems for the profit of all; helping prepare future leaders to engage in sustainability-oriented business, improving societal imbalance, and combating the devastating environmental changes in our world. Underpinning this position that capitalism, and specifically business, has a positive role to play in challenging ecological destruction and the development of globally sustainable ways of living are the shared values theory of the economists Michael Porter and Mark Kramer (Porter & Kramer, 2006, 2019; Porter, 2013), as seen through businesses such as Lush and Unilever, who believe that to address global issues on a global scale needs a profit-making paradigm, because that has, potentially, infinite scalability, and the evolutionary economist Veblen who believed that whilst we like consumption to be conspicuous we are able to evolve, and that because ‘the usual basis of self-respect is the respect accorded by one’s neighbors’ (Veblen, 1899, p.16), changes in the paradigm of what we wish to make conspicuous will produce new models of economics. Other influences were Muff & Dyllick who produced the outside in business typology (figure 1) which enables business to put ecology and sustainability at the forefront of their business model and Kate Raworth whose doughnut model provides a new economic framework; their theories share practical possibilities and indicate that profit-making paradigms and social justice are no longer at opposite ends of a continuum, that globally sustainable ways of living and profit making paradigms can, and sometimes already have, met. Whilst the thesis refers to the UN 17 Sustainable Development Goals and acknowledges their assistance in promoting change, it does not see these as perfect vehicles and agrees with the critique (Hickel, 2019) that there are flaws. Economic growth (SDG

8) for example is not compatible with sustainable development. Finally, my own model of socio-pedagogy (figure 10) looks at reactions and changes to pedagogy based on sociological politics and can be seen to represent the overall theoretical framework of the thesis. It should also be noted that the relatively recent adoption of some of these economic theories means that there does not yet exist sufficiently strong historical data to validate them.

1.2.3.1. Acknowledging the western capitalist paradigm

The critical theories underpinning this thesis, apart from those of Freire, are situated in the global north and are predominantly white. They therefore presume a certain world view that isn't necessarily reflective of other cultures or thinkers. South America, the home of Freire, for example is evolving differently. Neo-liberal capitalism is being challenged there by movements such as EZLN, the Zapista movement, which uses societal redesign to combat ecological destruction and economic failures. This thesis looks internally and seeks to bring awareness that the neo-capitalist structure is being, not only challenged from within its own system, but is in the midst of a quiet revolution. It does not intend to suggest that internal shift is the only possible angle of effective change, or that the North can live ethically through capitalism whilst the South creates alternative economies. The reality is far more complex and outside the scope of this, necessarily narrowly focused thesis. The movements we are seeing, at their heart and at their best are co-existing revolutions, not just for the South or the North, but for the earth. Globalized financialized capitalism has been a world system in which appropriation, extraction and exploitation, primarily of the South, and South of the North, have subsidized accumulation in the North. Awareness of this, and movements to stop its continuation, take different forms, they are not all growth focused or post-developmental, as Ziai (2017) points out 'the problem of

development theory's impasse lies in the fact that it has not sufficiently dealt with the implications of pluralism' (p.2552). With specific regard to financial accumulation Veblen (1899) studied emulation of pecuniary status as a U.S economist and described a western cultural phenomenon. By using him as a theorist the paradigm change and anomie which is described in this thesis can only be presumed to be a western change. In this thesis I present a mainstream analysis of euro-centric global capitalism, focused on changes taking place in the business world that I understand, and in which I present evidence showing that it is 'walking towards the emergence of a new historically-structurally heterogeneous identity whose development might produce a new social existence' (Quijano, 2016). I do not claim this thesis to offer a global panacea, however I do believe that it is fundamental to an understanding of our current position in the global north, and clearly demonstrates an opening of the Blochian 'front' of possibility for the future of its capitalism and its related politics. Rational de-growth, growth and post-growth discourse in the classroom allows future business leaders to view all opportunities and to assess their value, their sustainability and their consequences (Ziai, 2017). It should be noted that whilst the theorists used in this thesis represent a particular demographic, as does the BSL itself, the students and faculty observed represent many others.

1.2.3.2 Durkheim

Durkheim, since the suicide of my father following the banking collapse, in 2008, has been, for me, a central source of my understanding of anomie, malady of the infinite, and the failures of the current economic system. Durkheim places emphasis on issues of modernity and societies with weakened social ties and, what he calls 'mechanical solidarity'. This mechanical earning of social honour can be seen to be reflected educationally through Freire's 'banking system'. Also

aligned with Freire, and with the case study at BSL is a question Durkheim raises in his ‘Sociology of Education’, ‘What models can teach pupils ‘communion with others’ alongside technical knowledge. Durkheim further emphasizes the teacher as individual, a core component of a critical pedagogical approach and the personal learning in this thesis in part draws on Durkheim’s central challenge to teachers which is that they must have ‘an understanding of how individuals in association with others spontaneously develop a collective psyche’

1.2.4 Freirean Principles

This study is also based around the philosophy of Paulo Freire, principally his later work, and part of its validity will therefore lie in constructing the learning and data gathering around his major principles. To do this I have used the principles of the Freire Institute (2020) which are praxis, generative themes, easter experience, dialogue, conscientization, codification, banking concept of knowledge.

The use of these principles at BSL, connecting Freire to fortune in praxis is shown visually through photographs in chapter 5, both of these being further linked to the principles of teaching through ear, mind, heart and hand as developed in chapter 6. The table below shows how these were represented throughout the thesis journey to ensure data gathering reflected the necessity of encountering Freirean principles in business schools:

Freirean Principle	Freire Institute Description (Freire Institute, 2020)	Reflection of principle in thesis
Dialogue (Ear)	To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realize that through dialogue existing thoughts will change and new knowledge will be created.	Captured from observations, interviews and social media discussions.
Praxis (Hand)	It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection.	Observing the growing business education community, how they are building social capital, what they are teaching and how they are approaching change.
Conscientization (Mind)	The process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs.	Observing the developing consciousness through a literature review in order to understand where conscientization has had the power to transform reality.
Codification (Mind)	This is a way of gathering information in order to build up a picture (codify) around real situations and real people. Decodification is a process whereby the people in a group begin to identify with aspects of the situation until they feel themselves to be in the situation and so able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus.	Watching how the knowledge and realities of all stakeholders are weighed at BSL. Observing how understanding, not known from personal lived experience, is, or is not, integrated into knowledge construction and therefore affects behaviours.
Generative themes	According to Paulo Freire, an epoch is characterized by a complex of ideas,	Understanding the politics of the past as an essential

(Mind)	<p>concepts, hopes, doubts, values and challenges in dialectical interaction with their opposites striving towards their fulfilment. The concrete representation of these constitute the themes of the epoch. For example, we may say that in our society some of these themes would include the power of bureaucratic control or the social exclusion of the elderly and disabled. In social analysis these themes may be discovered in a concrete representation in which the opposite theme is also revealed (i.e., each theme interacts with its opposite).</p>	<p>prerequisite to understanding the politics of the present and the future. Finding cycles which can help our understanding of repetitive patterns</p>
Easter experience (Heart)	<p>Paulo Freire says that those who authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow for ambivalent behaviour. Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were.</p>	<p>Showing examples of those who have authentically committed and how they have inspired, and continue to inspire others.</p>

Table 1. Freirean Principles in thesis structure

The following table shows how these relate to, and where they are distinct from, the themes generated by the inductive analysis:

Freirean Principle	Themes Generated	Relation	Distinction
Dialogue	A breakdown of barriers to enable dialogue and collaboration.	Hearing many different layers of story to arrive at a truth. Classroom situation	Primary evidence from lived experience (Freire) Some primary evidence as part of discussion but mostly secondary evidence from research and guest speakers (BSL).
Praxis	Practical application of ideas	Trying to build a new style of leadership which will tackle damaging dogma	Grassroots empowerment (Freire) Leadership development (BSL)
Conscientization	Holistic or systems thinking which was not linear and which allowed connections to be made outside the normal silos.	Using education as a tool Individual responsibility and empowerment	Understanding of oppressive societal systems (Freire) Understanding of oppressive business systems (BSL)
Codification	A move away from supposition and presumption to discovering, and accepting, things as they really are. Self-directed exploration.	Looking to train leaders that go out with a new language to change people's perspective about thriving. Trying to solve pressing social problems	Gaining equality (Freire) Creating equality (BSL)
Generative themes	Engagement.	State and corporate failures Community responsibility Roots of damaging paradigms Transformative knowledge	Transformative pride (Freire) Transformative hope (BSL)
Easter experience	Being ambassadors-for-change where it is needed.		

Table 2. Freirean Principles compared to inductive analysis themes

1.2.5 Importance of Dialogue

Through dialogue with individuals, and observations of their dialogue with others over social media, in combination with historical reflections, an overview of political and business power shifts, and inclusion of commentary by some of the communities engaged in the change process, this thesis hopes to come to consciousness of the situational reality and build conclusions, gradually, around a bricolage of data. The dialogue represented is sometimes representative of a means, sometimes of an end, sometimes of a way of doing and sometimes of a way of being, these being the four categories as mapped by Matusov (2018).

Whilst the data gathering is open-ended; guided by curiosity as well as consistency, it is also attempting to define new boundaries emerging from a dialogic scaffold. When thinking about this thesis, its themes, and constraints it invokes a quote from Bakhtin, who has been compared to Freire, despite many differences, because of their focus on dialogue and voice, and ‘insisting on the situated socio-political nature of the word and its users’ (Rule, 2011).

All of each individual’s words are divided into the categories of his own and others, but the boundaries between them can change, and a tense dialogic struggle takes place on the boundaries. (Bakhtin, 1986, p. 143).

Kim and Wilkinson (2019) remind us, through analysis of Freire, Burbules, Nystrand, Wells, Wegerif, Matusov, Mercer, Boyd, Reznitskaya, Mortimer and Scott, Juzwik, Lefstein and Alexander, that several interconnected ways of interpreting dialogue exist; depending on linguistic form, function and relationship. This thesis does not pursue all these but does address dialogue from viewpoints other than the ‘empowerment’ voice of Freire. The thesis is couched in

Freirean dialogue because empowerment of business students is fundamental for implementation of leadership that aspires to dynamically change the world. However the strongest pedagogical voices that might emerge to lead the change in critical education in the business school classroom may well use dialogue of empowerment synthesised with other connected forms, such as Bakhtin's polyphonic vocal interplay, Socratic critique, Buber's I-Thou relationship, and even elements of Vygotsky and thinking together as an interactional form. Certainly Alexander (2013) approaches creating a pedagogical frame this way.

It is hoped that by exploring the boundaries of how 'Freire', 'fortune', 'critical thinking' and 'business education' are defined we will see past the language, through to the heart, and thus gain an understanding of where their shared contexts lie.

Interestingly a study by Boghossian (2006) found that Socratic pedagogy, whilst sharing some aspects of both behavioral and constructivist pedagogy was ultimately incompatible with either. This study, linking to Freire and BSL in dialogic pedagogy, therefore focusses on the dialogic voice in a Bakhtian rather than Socratic sense, linking the voices of literature; and the Freirean sense of linguistic power dynamics. That way attention can be paid to the behavioral and constructivist aspects, from a practice paradigm, in a way that entwines with, but does not overpower, the dialogic foundation.

1.2.6 Personal and Pedagogical Placement

My role in this research has been, for the most part, observational and reflective. I began this thesis as a music teacher in Switzerland, interested in critical pedagogy, I have ended it as a business lecturer in a university on the Isle of Man. Only at this late point has there been a practical application of the theories I developed. At BSL I was an observer, taking notes, photographs and recordings, I had no connection to the institution. As a Kodály teacher I was comparing pedagogical concepts, trained by, but not affiliated to the Kodály institute; and as a scholar I was developing theories of synchronicity across critical fields through networks and libraries rather than through institutional affiliation. At all times I was searching for educational concepts which were reproduced in unusual, as well as usual, places.

One underpinning concept throughout the thinking in this thesis, my own and the majority of those cited, is a core conceptual belief that through good, critical, pedagogy we can fundamentally change the world. The facet of that explored here is that business changes the world by changing the paradigms of its leaders. In a phrase often attributed to Freire, but which appears to be allegorical ‘education does not change the world. education changes people. People change the world’¹. Using pedagogical praxes which ask students to listen to others, to think for themselves, to consider political context, and to give their thoughts value, alongside directing them to trans-disciplinary, holistic sources of valuable information; the aim is for a vision of learning that is transformative, sustainable, and capable of nurturing greatness. Changing the world is bold vision, but a recurring theme in pedagogical thinking. The thesis statement is that an analogous situation to the one which brought Freire into educational focus is present again

¹ While this quote is often attributed to Freire it does not appear in his writings. However, it can be seen as encapsulating his core philosophical position.

(Gopin, 2017; Ingraham, 2016), that critical pedagogy is not marginal but fundamental to facing global issues, and that since 2008 its dissenting voice has been gathering strength and gaining adherents, as the voices of dissent did before Freire published *Pedagogy of the Oppressed* in 1968. A new writer, of Freire's calibre, focusing on the present crisis, could catalyse disparate pockets of dissent and strengthen the revolution in economic education, by providing a critical methodology tailored to business education. At present there are many strong voices leading to collaborative spaces, and pockets of academic excellence such as Business School Lausanne (BSL), we just lack a unifying pedagogical figurehead. Meanwhile, in the absence of that, as critical pedagogues in this field, working, for the most part, without support, we must seize our window of opportunity in the classroom, the staff room and the street. There is never a void of voices, if ours are not being heard then other ones will be. It is our responsibility to know when to speak and when to be silent. It is up to us to judge whether the voices that would take our place, in our absence, are healthy and sustainable.

Chapter 2. Essential Elements

2.1 Methodology

2.1.1 Study Design

The thesis question first arose as a result of research undertaken on the impact of globalisation in education where I discovered both Freire and business sustainability. Initially BSL was to be the first of several business schools observed, chosen as it was a local school with a sustainability agenda. It quickly became apparent that it was one of the leaders in curriculum design and promotion of the concept of sustainability, so the decision was made to use a single school as an observed case study. The strong links BSL, through 50+20 and other networks, had to other schools meant that, though essentially a single case study we were able to see where these ideals had spread more widely. Some conclusions drawn from BSL, such as the inductive analysis themes, apply to a single time specific context, but others, such as the balance of the four key features (figure 4), and pedagogical paradigm change due to societal cycles (figure 7) are able, in general terms, to speak for other connected business schools and universities too. The specific role of BSL was to provide evidence for paradigm change in a business school environment, and to provide data for an inductive analysis to test for the presence of Freirean perspectives and/or principles in the paradigm of the school. BSL suggested that an observation of their Gapframe week would provide a suitable environment for observation and the data collection methodology was therefore designed around this. BSL advised that faculty and students would be fully engaged with this programme with no time available for structured interviews, so this time was used to record visual and aural data on classroom interaction,

curriculum design and institutional values. These are examined in chapter 5 to evidence paradigm change in business school curricula and are specific to the objectives of a single week in October 2016. The second data set, gathered remotely from BSL, and comprised of literature, promotional audio and video, was analysed alongside Freirean literature and articles, through grounded theory coding, to establish a set of themes to test against Freirean principles (see table 2). This methodology allowed for BSL's vision to be viewed in alignment with critical pedagogy and is explored in 2.2.2 data analysis. These two data gathering methods were not sufficient for research beyond BSL and, as the architecture of this thesis was designed and built around the title 'Freire and Fortune: critical changes in business education', BSL by itself was not sufficient to answer the thesis question. A complex phenomenon like paradigm change, is not linear therefore the scientific paradigm chosen to answer the title's question was Goethean science. For this methodology it is necessary to discover a beginning and imagine an ending to the phenomenon as well as looking at its micro, meso and macro elements. In order to develop a genuine and conscientious interpretation of this complexity, thereby undertaking an in-depth exploration, a bricolage approach was chosen. Bricolage research, which allows information from a wide study area to be mined, was conceptualized by (Lévi-Strauss, 1966) and advocated by (Denzin & Lincoln, 1994) in their handbook of qualitative research. It was also used often by Kincheloe, a friend of Paulo Freire who set up The Paulo and Nita Freire International Project for Critical Pedagogy in Quebec (Kincheloe, 2001, 2002, 2004a, 2004b, 2005; McLaren, 2001). Kincheloe published, together with Kathleen Berry a handbook on conceptualizing the bricolage and ensuring that both rigour and complexity are retained in educational research (Kincheloe & Berry, 2004). It is this book that guided the structure of the data presentation. As described by Rogers (2012) 'Bricolage addresses the plurality and complex political dimensions of knowledge

work’ and pushes the borders of traditional multi-methods qualitative research. The data was mainly qualitative, collected through conversations, readings, observations, interviews, news items, social media and online videos, but also included quantitative data to build up historical social and ecological pictures, and demonstrate how recent and rapid the increase in social and sustainable business programmes, across universities worldwide, is. Relevant data of all types was used to establish a bricolage picture of the situation in its historical context; once collected these were assembled and sorted to enable a pictorial synopsis to be produced at the conclusion of the study.

Bricolage is multi-modal, building up a picture of a complex environment through the application of a full and complete range of evaluation tools. It should be noted however that Bricolage is often closely linked to political activism (Carstensen, 2011; Denzin & Lincoln, 1994; Earl, 2013; Kincheloe, 2001; McLaren, 2001a). In order to mitigate such proximity to ideological and political positions whilst retaining agency this thesis uses a practice theory paradigm to look at the individual responses to the paradigm shift in business education and tie it into critical theory. Practice theory is an examination of how people make sense of the world around them and construct their behaviours according to their understanding of it. It has been explored philosophically and socially by several academics, each with their own lens. Principally Heidegger in ‘Sein und Zeit’ (DeLuca, 2005; Dreyfus, 1991; Heidegger, 1996), Wittgenstein (Stirk, 1998), late Foucault (Reckwitz, 2002) and Bourdieu (Bourdieu & Nice, 1977). The key facets of practice theory are the acceptance that human beings have agency, chose their actions and can change the world; the acceptance that human beings work within fields, that their fields are comprised of collections of habitus and doxa, that capital can be cultural and that social structure is important to agency choices. As such it looks at individual behaviour habits in order

to track social determiners. Freire believed people were not beings for accommodation but for transformation, agency was fundamental in his thought. Other influences on this thesis that also use practice theory are the economist Veblen (1899; 1899) who first wrote about conspicuous consumption, and the pragmatic, reforming educator John Dewey, both of these grounded their theories in human habits (Schatzki, Knorr-Cetina, & Savigny, 2001, p. 17).

Schatzki (2001) describes practice theory noting, 'whereas philosophers and social investigators once cited mental entities such as beliefs, desires, emotions, and purposes, practice theorists instead highlight embodied capacities such as know-how, skills, tacit understanding, and dispositions'. (p.16). Focussing on practice theory in the context of this thesis rather than desires and emotions helps us be pragmatic about why usage of this pedagogy is increasing. It does not take away the politics, they are inherent in the theory, practice and climate. This does not mean that the politics of the main actors are not examined, indeed the mixture of politics is one of the most interesting complexities, but these politics are observed, and traced, through the actions of those who have played, and are still playing key roles. It is political in that it observes the politics rather than propounding it.

Bricolage is a gathering process, chosen to allow a holistic data collection; this was necessary at the start of research as it was not known precisely what direction we would be led in but it is a sophisticated blend of methodologies and needed framing and conceptualising in order to produce sufficiently rigorous research and avoid potential criticism. There was concern that, as it requires broad methodological expertise, a novice researcher, researching alone, would be safer with some focus towards a single methodology but not be bound to it. This led to the decision to begin by evaluating the qualitative interview and literature data through a single method based on a grounded theory model. Grounded theory is compatible with bricolage as 'all is data' is a

foundational component of the methodology as originally envisaged by Strauss and Glaser (1967) and further emphasised in an article of that title (Glaser, 2007). Once the grounded theory reached a certain point, it was subsumed into the bricolage, becoming a key guiding focus. It was understood from the outset that the findings from the grounded theory methodology would be insufficient for two reasons. Firstly, the data was gathered in order to analyse a particular position and was therefore self-contained, and secondly that containment, if taken as a foundation for a thesis argument would prevent the thesis question being answered wholly. Kincheloe & Berry (2004) when writing about bricolage forewarned that

As the research progressed it became evident, however, that grounded theory research only covered limited range of knowledge about these teachers, and not necessarily the complexity behind the original research question or data collection...professional development is very complex - politically, historically, economically, socially and intellectually. A reduction of this complexity to a set of grounded theory categories had, in turn, a limited impact on understanding their world. (p. 104)

The data coding provided a clear link to other times, other pedagogies such as Kodály, and other cycles, such as the economic model by Kondratieff (see chapter 6.4) linking critical pedagogy, in all its forms, to a reflection of society's inner reactions to complex moments in socio-history and politics. The grounded theory analysis, despite the narrow scope of the data analysed, produced the conduit through which the other sources emerged. The coding (See Visual and Media references, page 283) exposed areas of importance, forming educational concepts into which both Freire, and Fortune, (BSL) fitted (see table 2 and table 4). These concepts merged to become a single story about what was 'going on' which, relationally to the context of time and

place became an explanatory model. The consonance between the concepts and categories found here and elsewhere in the bricolage formed the basis for a theory and enabled the building of the pedagogical model we shall explore from chapter 6.

Once there was a consonance in the complexity, the gathering of additional data had shape and purpose. The unfolding of the narrative was originally conceived through Kincheloe and Berry's (2004) metaphors for 'framing the bricolage process' (p. 108). According to Kincheloe and Berry firstly there needs to be a Point of Entry Text (POET). The thesis title 'Freire and Fortune: Critical Changes in Business Education' provided this, allowing research to proceed along many interconnected lines 'Freire, fortune, critical thinking, change, business education'. The framework followed Kincheloe and Berry's metaphors until it was eventually superseded by a Goethean framework which met the same criteria in a more structured and flowing way. The first metaphor undertaken to help 'self organise the messiness' (Tobin & Kincheloe, 2006, p. 112), was to consider trees and forest. This makes beginning, middle and end fluid, threading truths through the many areas of the bricolage map in a post structuralist way; making the organisation of the revelations and ideas less about fitting into a traditional thesis layout, and more about presenting the research in an unfolding, multi linked narrative. This approach allowed me to constantly shift the data, to keep a running core, to explore interconnections, and produce chapters and paragraphs which could be 'replanted' if necessary. The second metaphor is overhead transparency, overlays to 'change, but not erase, the meanings of the original POET' (Kincheloe & Berry, 2004, p. 109) with each overlay of different discourses, knowledge and paradigms exposing the hegemony in the original data collection. This was done by revisiting ideas through different fields, by the inclusion of poetry, picture, video and newspaper articles and by extending the scope of data collection to include more complex

associations. Thirdly hypertext, inserting links to follow and retrace aspects, became a key feature in structuring the thesis, utilising technology to ensure that inherent complexity, whilst dense in content, was loose enough in its presentation to be unravelled and explored as individual strands. QR codes and hyperlinks were utilised for this. Fourthly DVD, having a ‘menu’; a point of reference from which conflicts can be observed. Rather than following strands of thought, this pulls together points of conflict and points of concurrence enabling them to be observed separately from the narrative of the thesis (*ibid*, p. 109). To produce a menu, it was decided that the QR codes linking to the videos and websites within the text would be as a visual bibliography, without needing to revisit the entire text. They are found after the literary references as Visual and Media references.

Creating a pathway through a forest of thought, to explore the linking and separation of ideas, together with a linking of dissonant and consonant paradigms meant that a linear model of thesis presentation was unlikely to be a sufficient vehicle for the content. Likewise, a linear approach to the research would be problematic. Kincheloe argues against positivist approaches, believing them to contain pitfalls and limitations, he argues for a complexity theory paradigm such as those espoused by Prigogine and Stengers (1984), Ruelle (1993), or Coveney and Highfield (1995) . There is the idea that the research method 'should mirror the phenomena that it investigates' (Earl, 2013, p. 407), so when studying a phenomenon such as a paradigm change in business education, one should find an approach to research which creates consonance between method and subject. The ideas from Earl and Kincheloe, and inspiration from a thesis by Orgulu (2016) led to me adopting a lesser used scientific method of observation, Goethe’s ‘*zarte empirie*’ which is often translated as “delicate empiricism”.

Goethe's five-part model consists of: 1: First impressions; 2: Exact and detailed observation 3: Imagining the beginning and ending; 4: Encountering the whole; 5: Thinking from the parts to the whole. It is flexible, examining parts for exact and detailed observation and taking in the wider picture to elucidate the interconnection of parts; combining micro, meso and macro viewpoints in various ways until you feel at one with the study. Each time, just like re-examining a music score, there is more depth to be discovered. Goethe studied environmental sciences and was interested in how people react to the natural world. Seamon (2005) suggests that 'Goethe's way of science may offer a powerful vehicle for engendering a stronger environmental ethic grounded in both perception and thought but also activating feeling' (p. 87) making its use further suited to this particular study. By alternating between detail and distance Goethean science allows space and observational angles from which immediate chaos can resolve to long term clarity. As this study is observational and empirical, and, as a musician's inclination is to understand both the whole work and minutiae, it is *zarte empirie* that resonates most strongly with me, and whose lens I chose to examine through. The structural integrity of the thesis is reliant on moving between the depths and shallows of focus; Goethe is implicit throughout the narrative whenever the focus shifts, providing understanding of why certain data is used and where it is found.

2.1.2 Framework

‘What we observe is not nature itself, but nature exposed to our method of questioning’.

(Heisenberg, 1959, p. 78)

In any study finding the right lens is as important as finding the right angle. The methods of questioning are as important as the questions themselves. Whilst there is general acceptance that Descartes, or Cartesian, dualist method of approaching science discovers truths in a manner which metaphysical, logical or intuitive ways of knowing do not, there is also a long philosophical branch that questions the Cartesian assumptions. In Western philosophical tradition this branch can be traced from Hume’s ‘is-ought problem’, Kant’s ‘in-itself’ proposition, through the phenomenology of Hegel, and his concept of ‘*geist*’, Buber’s I-It and I-Thou, to Heidegger and his move from ontic to ontological.

This method of enquiry seeks to see past the illusion that knowledge of the world filtered through our minds is the full truth. As neither as Cartesian, nor Kantian logic is entirely sufficient to answer the thesis question we need to approach the science in a different way, and *zarte empirie* provides such a vehicle. The complexity of the question creates blends and trends, paradigms and perceptions which are mutable and knowable if not always measurable. Goethe offers a fluid structural lens, shaping the bricolage methodology to include diverse ways of thinking of the subject. Allowing, in order to later address, dogmatic presumptions and prescriptions; encouraging the viewer to follow the ontological ‘*geist*’ of the phenomenon and incorporate the concrete, ontic, manifestations of transformational changes that are taking place within education. It expects practical engagement; an exploration of the evolution of society and economics, the future potentialities of socially focussed education in business schools, the networks of relationships which have led to this economic *volksgeist*, and the ensuing self-

awareness of the teacher and student engaged in its pursuit; Heidegger's '*dasein*'. Using a Goethean framework it is possible to draw on multiple fields, philosophical, historical, sociological, political, economic and ethnographical, alongside transcripts of interviews and analysis of current phenomena, to trace and place the educational changes that are taking root in the business schools of today. The result is polyscopic, leading us through, and not to, a snapshot of a single week at BSL in 2016, a week fundamental to acquiring a rounded understanding, but only part of the story, and thence to a descriptive summary. Heisenberg reminds us that questions are inherently limited by ideological presumptions and the methodology that these presumptions lead to. Being dispassionate is to misunderstand the whole, but accepting Heisenberg's premise, and examining its roots provides a lens which, by questioning our questions brings us closer to knowing our subject and identifying the entwining strands that have connected Freire and fortune, by thought and praxis, until they reached mutual understanding and created what we are witnessing today. A global movement for change.

2.2 Data Collection

Coming to a conclusion on what would constitute a sufficient data collection in order to satisfy a Goethean-bricolage approach whilst keeping within the limits of a doctoral thesis proved to be a challenge.



We cannot understand Freire, and we cannot understand BSL, if we judge, without context, the words and actions of the current actors alone. It is important to study the detail and the broad system. Sociological-historical context is driven by power (Garrard, 1983) and power by economics (Allen, 2002; Collaborative Action Researchers for Democratic Communities, 1999; Freire, 1997; Roberts, 2003; Veblen, 1899), economics in turn is driven by human capital

(Millán, Congregado, Román, Van Praag, & Van Stel, 2014; Neagu, 2012) which is driven by education (Fitzsimons, 2017). Teaching is inherently political (Shor, 1993) There is no education without politics (Giroux, 2011b, p. 71), and no politics without sociological-historical context (Freire, 1985, p. 2). From Foucault to Freire no critical analysis of classroom education can escape the dominant context. It is the politics of the business schools and students that is of interest.

To explore this system of causality ruled out a single, place-centric, traditional case study methodology, or an observation-based thesis, in order to address the phenomena in a holistic or cyclical manner. Further, the speed of development in this field is such that a snapshot of time in a single business school offers an inadequate perspective. Information gathered would contribute to, but not generate, new knowledge on the paradigm shift; anchoring a synthesis of specific knowledge in the methodology helped define boundaries to the study. The intention in 2016, of recording the work at BSL, was not to prejudge, but to witness the emergence, in the hands of specialists, of a pedagogical journey. For those of us on the periphery such insights provide inspiration and motivation for our practice.

The interviews and observations collected are necessary and integral to the narrative, they present focus and perspective, yet, alone, are insufficient. The data collection is not detailed or expected to produce new insight. Rather it is a testing ground for an analysis of the extent of critical pedagogy present and an indication of the balance of dominance and dissent in the BSL paradigm. By extension it indicates where these tensions may be observed more generally. The interviews were gathered systemically, mostly in the third person and organically to restrict my personal bias. It isn't certain, unless interviewees are carefully chosen, or already known to the interviewer, that participants understand their own context. Being unaware of their self-

positioning, it is probable that I may will read into their texts my own meanings. Given the importance of context in this examination; and wanting to observe, rather than shape, the existing structure in the first instance; the decision was taken to avoid ambiguity by using interviews and information that BSL had placed on YouTube and Soundcloud with the inclusion of recorded conversations that had taken place between myself and members of the faculty. Thus, the bias issue was confronted, and examination of the text could reveal where conscious biases lay. This was essential in understanding the evolution of the business school, its movement and positioning. The interviewees were fully aware of the context of their interview, they represented a desired image of BSL, and bias could therefore be presumed. This bias showed areas of importance in the ethos of the school, allowing the sense of organisation, evolving mission, paradigm position, and purpose to be discerned.

Observational data was gathered by spending a week in situ observing BSL as they trialled an educational experiment they named ‘GAPFRAME’  to exploring social issues and potential business solutions. This project, which now runs three times annually, is open to students and researchers from outside BSL. The GAPFRAME week was successful, and, in collaboration with the Swiss Sustainability Hub, led to a website tool for businesses based on the UN sustainability goals . Examining ‘GAPFRAME’ week presented this study with a representation of an acceptable face of BSL. Official interviews, conducted by BSL and available online, plus in-situ observation, photographs and recordings, appear to offer sufficient distance and sufficient proximity to support a depth of field technique. As this thesis is trying to capture

the intent of the pedagogy, specifically it's birth, growth and *raison d'être*, an analysis of the external desires is of greater value, for now, than an examination of its individual facets.

It was important to avoid being drawn into a study on the success, or lack thereof, of any particular aspect of this pedagogical intent. The thesis is not so oriented around BSL to require a shallow depth of field with its sharp focus on detailed observation, it is rather grounded on background influence, surrounding climate and its accurate positioning within it. Ironically for a thesis on critical pedagogy and politics the decision was taken not to follow the 'radical' analysis so deeply embedded in the field, instead using the perspective of a photographer, it is a composition of Bakhtian polyphony rather than mono or parallel text.

Much of the data collected will be presented photographically; discussions around educational practice will use a shallow depth of field only when ideas directly supporting the thesis statement are discussed, given this thesis is grounded in an overall experience of the world it is investigating, so as to achieve authenticity within an inductive methodology.

Yates (2004) asks, 'What does good education research look like?' and answers that it is dependant, not only on the focus, the audience, and purpose of the research, but also the social and cultural context of the question being studied, and the values and perspectives of the reader. This study is postmodernist in structure being built around the perceptions of others; how their reality is shaped by a world in which possibility has, often, replaced certainty. In today's world of options and information, searching for a concrete and generalizable shift in paradigm is a process best served by starting with an open mind and the flexibility to follow the direction of the findings, developing an understanding of epistemologies sufficient to avoid succumbing to 'epistemological single-mindedness' (Pallas, 2001, p. 7).

Luckily the study could pursue the question without pressure from outside stakeholders such as peers, professional bodies or a funding authority (Drake & Heath, 2011; Fox, Martin, & Green, 2007).

Business School Lausanne provided the observation platform for the study as, in 2016, it was at the forefront of innovative business school curricular development. It is a small, private university in Switzerland. Observation included lectures, classes and informal conversations and observation and was complemented with qualitative and quantitative data from written sources, social media, Soundcloud interviews and videos. The data gathering process at BSL lasted a week with the processing taking many months because of the grounded theory and bricolage approaches.

2.2.1 Data Presentation in the Thesis

Data analysis in bricolage is, a constant comparative analysis linking ideas. Waiting for those inspirational ideas to shape the narrative demands patience, but they do emerge and, when they do, give sufficient insight to confirm why a bricolage/grounded theory methodology worked best for this topic. The gathering of the data will be explained as the narrative of the thesis unfolds. Rather than explain the timeline, as that would likely be incoherent, the decision was taken to explain field areas. Although some of the data has been through a grounded theory process and has resulted in a theory and model, the data is not presented in the coded groups. The coding was predictively narrow in focus due to the case study element, so the coding groups were layered onto the bricolage data which allowed the wider picture to take order and brought focus on the detail but in writing. For this reason they will be released into a different, narrative context. The original intention was to present a chapter on Freire and juxtaposition with BSL and a chapter

presenting the findings at BSL, but they rebelled against being written in that format. They wished to collaborate and integrate with the rest of the text, so that is where they were put. The codes hold the detail of the theory presented, and Freire and BSL represent the territory it lives in. This will, hopefully suffuse the thesis with clarity about direction and the meanings found in their combination.

To clarify academic process the grounded theory journey, coding, the insights, the theory and the model are described before being integrated through the main body of the thesis.

2.2.2 Data Analysis

The data-coding was always expected to be long because the grounded theory approach demands that ideas are tested as they emerge. In order to keep context, and create order, during the exploration. The texts, interviews, observations and social media that seemed relevant were uploaded and coded, so recurring themes could be easily recognized and referenced.

To begin with there was a gathering of data and literature; the literature was stored in Mendeley, colour-coded and highlighted, and the data in AtlasTi. The data was gathered in various ways, from interviews, observations and social media. It is comprised of photographs, videos and recorded audio which were centred around BSL and Paulo Freire in order for the codes to be authentic to them. The data was analysed and, from the initial analysis, codes created, as many codes as possible were found in order to let the data speak as clearly and independently as possible, it produced 164 codes. At this stage patterns began to emerge, and a spreadsheet was created to examine frequency and concurrences. The first subjective decisions were taken, and what Strauss and Corbin (1998) refer to as ‘axial’ coding began.

The original codes, which felt relevant, were placed into those concepts though some were discarded, and the quotations were transferred into an ordered document. To these 13 conceptual headings, with their relevant subheadings, additional quotations and data were added appropriately as reading continued. The headings were:

1. Challenge,
2. Change,
3. Community,
4. Critical consciousness,
5. Courage,
6. Creativity,
7. Cultural action,
8. Silencers,
9. Importance of teachers,
10. Leadership,
11. Responsibility for our impact,
12. Subversive education,
13. Teaching differently.

The subheadings were taken from the original list of 164. For example, under ‘challenge’ there were 77 subheadings. This allowed substantial data from different fields and different collection points to be placed alongside each other in a connected way. Reading and re-reading these collections clarified the direction that the thesis was taking as various codes became redundant and others emphasised.

Teaching Differently was the strongest, Challenge, Community, Critical consciousness, Cultural Action, Leadership and Responsibility, were all strongly represented. Change, Silencers, Subversive education and Importance of teachers were neutral and Creativity, Courage were weak. From this a deduction was made that the focus of change emerging from the collection of data was not about revolution but about responsible use of power. The data did not seem to focus on growing a voice to overthrow a regime as did, for example, the occupy movement (Earl, 2015), and it was not looking for ‘inspiration’ in teachers, what it appeared to be asking for were the right tools to address the challenge. This discovery led to a second ‘axial’ coding process, one which Strauss and Corbin (1998) called ‘selective coding’ where the stories told, and how they fit together, reveal the strong connections and suggest relational statements which may lead to an emergent theory.

Under the heading Teaching Differently, the codes that were most used were: acceptance, autonomy of student, banking model, bringing things together, breaking silos, ambassadors-for-change, engagement and praxis. From these indications an idea emerged of what might be desired of a teacher. Putting these words together gave me a framework for the next search, one that focussed the literature review and led to the emergence of a model of critical pedagogy (figure 10). Students, teachers and academics it seemed were looking for a system that would engage them, could bring things together, and break down barriers; but they wanted to do this for themselves and in a practical way, accepting things as they really are, and working diplomatically and collaboratively as ambassadors-for-change. This was the grounded theory conclusion. These seven themes are:

- 1: Engagement;

- 2: A breakdown of barriers to enable dialogue and collaboration;

- 3: Holistic or systems thinking which was not linear and which allowed connections to be made outside the normal silos;
- 4: A move away from supposition and presumption to discovering, and accepting, things as they really are;
- 5: Self-directed exploration;
- 6: Practical application of ideas;
- 7: Being ambassadors-for-change where it is needed.

Using the headings with their subdivisions the data collection was then reviewed, relevant data extracted, and placed into a word document to begin building a narrative. As additional information was collected from social media and literature, it was placed into the document under the relevant heading. This methodological approach was an essential part of the structural design. It framed the collection and organization of data, helping to recognize where the research results obtained could be most relevantly presented, where the previous work of others connected to each other, and allowed the problem statement to be moulded as new facets presented themselves (Yin, 2008). As expounded by Jenkins-Smith & Sabatier (1994), it was important to make the scientific foundations of the study explicit, to link the theoretical propositions being explored with the research question, to openly utilise methods of conducting the study that would help develop these propositions and link the findings, and logic of the conclusion, to them.

The headings are relational statements, woven into the narrative as guiding principles for data inclusion and focus. They were tested against literature, observations, documents, and also compared specifically to a survey carried out by BSL during GAPFRAME week (see page 144), showing congruence between the emerging theory and the engagement of BSL to critical

pedagogy. The final step, from which the model emerged, was to see the seven themes, the 13 concepts and the 164 codes as fluid between timelines, dependant on past and future; i.e. change' requires something that needs to be changed and something it will change to, 'accepting things as they are' presumes that this is not a normal paradigm...why not?, barriers being broken suggests they exist... how were they created and will new barriers form? Viewing from this angle gave a framework of a time of selfishness in pedagogy, a time of thinking of others, and a time of redefinition. (see chapter 6.3).

The grounded theory approach involved substantial research and analysis and the resulting conclusions mentioned above are discussed throughout the thesis. The quotes themselves are less important than originally expected, as instead of showing novel insight and standing alone, they sit as confirmation of the literature review and are most noticeable in the shaping of areas of interest. Most of the insight for the new material in the thesis came from other interviews and experiences gathered within the bricolage framework together with a broad reading of historical aspect. This formed an overview of ideas which are not directly in my field of expertise and are much too diverse to thoroughly investigate in one text on theoretical concepts but provided an overview of understanding regarding the interplay between why educational policy is made and implemented, and why various conceptual approaches are preferred at particular stages. Thoughts were stored originally in a software programme for authors called Ulysses, then to a network of interrelated google docs within a drive folder, from there google slides allowed experimentation with various options for thesis structure and emphasis. Separately to the structure and theory development taking place in google drive, the data gathering and coding was being ordered, transcribed, and stored ready for integration.

Concurrent with the data analysis was a literature review, seeking to explain and understand in detail what was current in the connected fields but also to examine where this field had emerged from and why. This was important in order to identify the key conceptual frameworks that BSL and Freire used, the theories that inspired them, the models they used, and their methods. From there it would be possible to explore the interplay and interrelationships. As Heck (2004) says

A literature review is not simply a chronological summary of all the studies that have been done previously. Rather it is a conceptualization of the various theories, methods, patterns of findings, conclusions, and limitations of empirical previous work. It is therefore a challenge to evaluate and integrate the work that has been done on a topic, paying particular attention to the theories, concepts and methods that are used to advance knowledge in the field, with one's own interests, experiences and perspectives (p. xviii) .

The literature review was able to determine the system of dissemination of knowledge, from ecologists to the UN then governments, schools, academia, business and finally business schools. At each stage connective thinkers worked from their own fields to suggest new ways forward. From this literature review came the understanding of the flow of pedagogical evolution and policy creation. Heraclitus's comment *Panta rhei*, everything flows, echoed through the readings as they began to make cohesive sense. No man ever steps into the same river twice and in the same way, no educational movement and political situation come together in quite the same way. No matter how we try to recreate the system it will always be somehow different because all individuals and systems make unique connections.

Heck's influence was also apparent during the process of piecing together the thesis. He suggests that the framework is something that should be given a great deal of attention.

The art of crafting a quality study is to take a problem of personal concern and commitment and frame it in such a way that its results will be important to policy makers, practitioners, and researchers – no matter what is found; that is, the importance is more in the framing than in the results themselves. If the study is framed correctly, it should be important – whether the results are “significant” or not. (p. xviii).

The study began to move away from a direct comparison between the Freirean pedagogical concept as seen at BSL to the creation of a broader model that could explain the same but different patterns, found across the centuries and fields of interest. One that encompassed politics, philosophy, psychology, sociology and pedagogy and showed that there is regular recurrence of movement towards criticality in education, despite times when walls are built to keep challenge out, rather than windows being opened to let fresh air in. This is the important conclusion. The realisation, through analysis, that the work others have done in different cycles is not lost but dormant, that help to scaffold policy makers, practitioners and researchers is already present in different fields, and that the transformational shifts are normal but not permanent. The idea of a cyclical pedagogical model (see chapter 6.4) evolved from a synthesis of two chance conversations. A conversation with a friend who had lived an entire pedagogical cycle as a pupil at Kodály's first school, then as protégé, then teacher; and a linking of pedagogical waves to economic waves, as theorised by Kondratieff which came from a pupil of mine who is an economist. The practical focus came through lectures I have given on the Isle of Man about teaching sustainable business within a UNESCO biosphere (the Isle of Man being such a region),

and by talking to climate change campaigners. The complexity that is bricolage took its time to cohere, but it emerged, in the true manner of Freire, through listening to how others understood what I was saying, a methodology of finding shared core values. The thesis then rests on information predominantly from the bricolage and the literature review, with BSL ultimately being a showcase rather than a case study.

2.3 Business School Lausanne

Business School Lausanne is a small, or ‘boutique’ business school in Lausanne, Switzerland of approximately 250 students and 70 staff (FEDE – Federation for Education in Europe, 2017) established in 1987 and accredited by ACBSP (Accreditation Council for Business Schools and Programmes) since 1996. It is a private international school, well connected to key business leaders (such as Paul Polman, former CEO of Unilever), NGO’s and leading authors in sustainability education including the former Dean Katrin Muff. They offer various diploma, degree and masters courses and an EDBA (executive doctorate in business administration). They have three research hubs, a ‘sustainability centre’, a ‘responsible leadership centre’ and a ‘positive impact centre’. BSL, in 2016, was run as a holacracy, Katrin



Muff explained her decision this way:

I used to be the previous power holder, decisions that could not be made anywhere else ended up on my desk, now half a year into holacracy what my experience is, suddenly I have peers. Suddenly my decisions are so much enriched by others, who contribute, who think by themselves of how we can further develop. I felt so much like the continuous bottleneck of everything that we had going at BSL. I mean, we've got more interest and inquiries and wishes to collaborate than we can handle, and I often felt that I was holding the BSL development back through that so-called power position that I've had. Now that the power is distributed into the organisation, which is a decision we formally took through signing over

our power to the holacracy constitution. Since then really I feel, I mean things for me has become much more playful, much more powerful in such a way, and I would say what is most noticeable about BSL since then is the rate of change, the innovation speed has just probably gone x 6. [...] I feel that there's been a liberation through this process. (Business School Lausanne, 2016a).

They teach in English, and have no state funding, relying on fees and occasional philanthropic donations. Their students and clients come from over 60 countries and from diverse backgrounds, though 90% are international (FEDE – Federation for Education in Europe, 2017), as one student put it they are ‘ a group of amazing human beings who have come together to build something beautiful’ (Business School Lausanne, 2018c). BSL see their pedagogy as extending from the classroom out and the boardroom in, seeing the student as leader, the leader as student and wider sustainable realities as a research topic for their post-graduates and faculty.


The background of the students vary in age, nationality and social status. There are several scholarship programmes in place for developing countries through the Kofi Annan foundation and the International Association of Universities, but fees are high without a scholarship (in March 2019 CHF 87,000 for a BBA (bachelor of business administration)). Tertiary education is free for state universities and vocational colleges in Switzerland, so BSL, as a private business school, is not the first choice for young Swiss students looking to start degrees, rather the market for BSL are international student and mature students already in careers wishing to gain additional qualifications, knowledge and skills. To help attract students BSL is proactive with social media, they have uploaded Youtube videos, some professional, some deliberately lower key, some observational. Recorded interviews, which are published on

Soundcloud, of students, alumni and faculty (Business School Lausanne, 2016g), have a twitter page, a Facebook page, a blog (/bsl-blog.org) and a 'contact a student' option. Of these the videos and Soundcloud interviews were most important in my data collection. There are 167 videos on YouTube (BSLSchool Business School Lausanne, 2011a) and 33 Soundcloud interviews. These are the main sources of my data together with video from observations and photographs from GAPWEEK October 2016.


BSL is affiliated with many sustainability organisations and foundations including the Kofi Annan Business School Foundation, the International Association of Universities, the Network for Business Sustainability, Principles for Responsible Management Education, Swiss Sustainable Finance, the European Foundation for Management Development, LiFT – Leadership for Transition, and of course the UN Global Compact. It is part of The Swiss Federation of Private Schools, the Lemania Group of Swiss Private Schools, the Chartered Financial Analyst Institute and Delta Mu Delta, and has close academic working partnerships with the University of St Gallen, Dublin Business School and the Seoul School of Integrated Sciences & Technologies.

BSL's vision is to gain an international reputation for shaping responsible management behaviour. Its mission is to provide a platform that will enable viable business solutions for the planet and the people, and its aims are delivering the highest quality teaching and learning opportunities, being innovative, relevant, and valued by industry. They have six values: professional engagement, being a force for good, collaborative innovation, solution-oriented partnerships, lifelong learning and courageous leadership. (BSL, 2019).

BSL works within the Swiss context, requiring a pragmatic blend of tradition and innovation. We see from their mission, vision, values, and their curriculum, that the radical

elements of the school are contained in their reading lists, holacracy, guest speakers, GAPFRAME week and publications, but they are no free school. Rigour and reputation require responsible leadership which is the example that they set. Moral capitalism with new, innovative models such as the collaboratory and the GAPFRAME. A video done in collaboration with the University of St Gallen reminds us that moral capitalism is an old concept which built many of the fortunes in the 19th century.  (University of St Gallen, 2011, 6:50)

Part of this redefinition is focused on how business exercises power, trying to create business leaders who use power ethically and responsibly. Examining and redefining power in relationships between stakeholders and shareholders in the classroom involves critical pedagogy only if you need to reach the core or reality. BSL alongside the University of St Gallen, brought five dimensional thinking into responsible leadership and stakeholder responsibility. Katrin

 explains it thus ‘How do I relate with others?; Change and innovation, how flexible and adaptive am I to change? The I relationship. How am I relating with myself? How is my self-understanding; Ethics and values; and ... systems thinking how am I able to understand the complexity of the world and relate my own actions to it....in terms of knowing and doing and being, what do I know about all of these? ...How do I live these’. (Business School Lausanne, 2016h).

Within business schools during the past five years critical pedagogy has become incrementally important; in some schools, such as BSL, it is now dominant, yet is uncomfortable to teach, uncomfortable to explore and, when dealing with students who are privileged to begin with, not obviously in the best interests of the school or the student. So, what has endeared

critical pedagogy to business education? Bernier (2018) suggests it prevents the industrialisation of sustainability education. His thinking suggests that business schools are already aware of the cyclical nature of education and how it is easily subverted into linear teaching once certain ‘tactics’ become fashionable.

it is self-defeating to the systems thinking nature of sustainability to have sustainability instruction follow traditional linear formats...a systems approach to curriculum design can help meet calls made by critical pedagogy theorists, possibly alleviating some of the oppressive curricular norms assumed by industrialized linear education. (para. 1).

Business is, out of necessity a form of social control and manipulation. You need to know your environment and how to exercise power over it in order to achieve your personal goals and transform the world into accepting your reality. In the context of business, critical awareness is necessary in order to be successful, yet this has not traditionally required critical pedagogy. The ‘banking’ model suffices if analysis is based on models and statistics alone.

Paulo Freire is associated with the rejection of the banking model, which sees the student as an empty vessel to be filled with the educator’s knowledge. The shift in business school education likewise rejects the banking system and encourages systems thinking approaches and critical pedagogy.

2.3.1 Business and Conscientization

Business is a social issue that has great need of conscientization, where the oppression by the powerful effects great harm, and where many silenced voices need to be heard. Through the lens of Freire, business, and the biosphere the dominant and dissenting discourses of business and sustainability run polyphonically; sometimes harmoniously, sometimes in fugue, often discordantly, but always, in some measure, connected together. Thus narrative aspects of bricolage, Goethean lenses and an exploration of where themes appear (through the grounded theory) help to analyse the score. The story of how those voices found each other, collaborated and become strong enough to influence others, is a literature review narrative emerging, firstly, from the ‘year of the heroic guerrilla’ 1968 (Daniels, 1996) a reference point for the social protest out of which Freire emerged. Secondly the 1972 United Nations Conference on the Human Environment conference in Stockholm, a reference point for ecological and educational impetus for change; and thirdly the 2008 banking collapse as an economic and monetary instigator for change. The distillation of these factors, as applied to a private business school in 2016 is examined. All of these are ‘moments, which characterize the transitional stage of such societies, [and] are both problematic and creative’. (Freire, 1972, p. 2)

It is brought into the present through discussion of the movements of various forces since then, and examines how the business school is currently evolving; before speculating on the continued influence of a cross-field paradigm shift in education (specifically but not exclusively business education) globally, as the social and planetary crises gain importance. At Business School Lausanne we see evidence of an ascendancy of dissent in how corporate social

responsibility is evolving, moving from lip service to genuine service for people and planet. We see political engagement not for personal profit but for societal salvation, and it is preached as such.

2.3.2 Merton's Deviance Typology

Does this mean that BSL's discussion and praxis based learning achieves the desired goal of Paulo Freire - the liberation of the oppressed, or is it in reality a means of giving more power to the established elite who, through gaining critical analysis, listening, and discussion skills are using new, more insidious, forms of social control for their own profit?

Examining it in a sociological light, and considering its historical placement, we can utilise Merton's (1996) deviance typology. Used to assess anomie in society it is a way to get an overview of how ideas 'fit' into current ideology. Does a person or business accept, or not accept cultural goals and institutionalised means; combinations reveal either conformity, innovation, ritualism, retreatism or rebellion?

	Culture Goals	Institutionalised means
I. Conformity	+	+
II. Innovation	+	-
III. Ritualism	-	+
IV. Retreatism	-	-
V. Rebellion	±	±



(+) signifies "acceptance," (-) signifies "elimination," and (±) signifies "rejection and substitution of new goals and standards."

Table 3 Merton's Deviance Typology (Merton, 1938)

Freire in the 1970's was about changing both the cultural goals and the institutionalised means; a pedagogical rebellion. Likewise at BSL we see holacracy and collaboratories rejecting

traditional institutionalised means of delivering cultural goals and substitution of new standards in the traditional cultural goals of business schools. This is rebellious. However, it also behaves at a level Merton would describe as ‘innovation’ where the cultural goal is not perceived as “business”, but as “responsible leadership”. Here the accepted cultural goal is the aim, but the means of achieving it are not ones that society expects. From Merton’s (1996) perspective it is the goal (either profit or people/planet) that will determine whether or not it is controlled innovation or rebellious and liberatory critical thinking.

The BSL voice is unclear in its positioning. In working with business it often adapts standard institutionalised means of delivery, moving it into the category of conformity. In dealing with businesses and leadership training Katrin Muff and St Gallen University came up with five different dimensions summarised as relationships, flexibility, self-understanding; ethics and values, and systems thinking.

The five dimensions can be taught by ‘normal’ institutionalised means, making it, according to the Merton typology compliant. CARL , BSL’s online competency assessment for responsibility leadership allows lecturers to check their, and their students, competency in these dimensions and gives links to research and online resources to enable improvement, it is a tool that other Universities are also finding useful. Professor Arnold Smit from Stellenbosch in South Africa has found it especially apt for research students .

What sort of research value does CARL have? Well I think there is huge research value, I can highlight one example for instance of one of our MBA students who is currently looking in her research assignment for the MBA, is looking at the link between responsible leadership and stakeholder management,

in a project implementation context, in this particular case around rural electrification in Uganda. Now the study is not completed yet. She's right at the beginning of it, but I think this is a very promising example of how we can utilize CARL as we continue rolling data out in our MBA program over the course of the next few years. We would be linking it to, and be very interested in seeing how it supports our assurances of learning for instance; and does it produce, does our teaching in general produce, the results that we seek? (Business School Lausanne, 2018b)

These pedagogical perspectives, and their positioning on Merton's typology, rely on analysis of what the current cultural goals are, and what the current institutional means are.


This thesis explores different societal expectations in order to correctly categorise BSL. It would ideally be compliant, if the teaching described by Muff is, as we shall explore, dialogic and empowering. Meaning the mood of society has shifted to accommodate sustainability as a cultural norm in business, and institutionalised such teaching. It is also possible, and likely, that it is innovative, matching the cultural but not institutional ideology. Potentially it is in a situation, as Freire was, where their values and pedagogy reject both normalities. This would place them as being at odds with current thinking, a difficult line for a business school to adopt. At this point analysing the literature is necessary to find out where, as a society, we are in business sustainability education, how we got there and where we can expect such educational ideas, as are developing at BSL, to be placed in the future.

Chapter 3. Climate Change

(a meso view of the current socio-economic climate)

3.1 Climate in Business

3.1.1 Influence of the Global Crisis

The Business climate is evolving. Whilst we can trace the beginnings of a shift back five decades, and we shall, the climate in business thinking and therefore also (eventually), business education, began in earnest in 1999. Kofi Annan, then Secretary General to the UN declared that the world's problems were so pressing that business was required, rather than requested, to work with the UN to find solutions. He created the UN Global Compact  in 2000 to bring business, government and NGOs together, commencing with a 15 year plan to monitor and highlight ten human rights issues. The Global Compact offered tools, advice and networking for the first time. It was, and still is, a platform for discussion and research; not a regulatory body. However it had a very large influence on business through offering clear objectives, ideas to meet the objectives and help to implement them. Being involved with the UN Global Compact was good for the image of a company (Călin & Popovici, 2012, p. 897). The Global Compact however was only a first step, a way of improving a corporate social responsibility score, it was not sufficiently robust of itself to change the majority of management education models further

than including a module of sustainability into a business degree or MBA (Waddell, 2011).

Where H.E adopted modules on CSR and Sustainability around the time the Global Compact was launched, the focus was often on risk management, cost saving and brand marketing (Goncalves, 2019). There seemed little need to challenge the educational paradigm of the teachers or the transformational possibilities of the students when students and employers seemed satisfied (Scott, 2015). The very thought of such an inclusion might have been seen by some as a radical departure in its original conception, but often was, and sometimes still is, what Dyllick and Muff, who devised the business sustainability typology (table 2), call business as usual. Economic concerns, shareholder value and inside-out thinking. (Muff & Dyllick, 2014)

BUSINESS SUSTAINABILITY TYPOLOGY (BST)	Concerns (What?)	Values created (What for?)	Organizational perspective (How?)
Business-as-usual	Economic concerns	Shareholder value	Inside-out
Business Sustainability 1.0	Three-dimensional concerns	Refined shareholder value	Inside-out
Business Sustainability 2.0	Three-dimensional concerns	Triple bottom line	Inside-out
Business Sustainability 3.0	Starting with sustainability challenges	Creating value for the common good	Outside-in
The key shifts involved:			
	1 st shift: broadening the business concerns	2 nd shift: expanding the value created	3 rd shift: changing the perspective

Figure 1- Business Sustainability Typology (Muff & Dyllick, 2014)

This situation altered quickly, as the need for further help for, and greater commitment by business became apparent. Muff and Dyllick show the key shifts involved, firstly a broadening of business concerns occurred, under pressure, as expected standards were raised. In 2010 the International Organisation for Standardisation (ISO) published ISO26000, an international set of

standards on social responsibility, which provides clear guidance and help to meet the standards. The ISO operated alongside external accrediting bodies called the ISEAL alliance, helping businesses implement changes in order to meet the standards. In 2015 the Global Compact's original 15 year plan reached its conclusion and new goals were conceived. The 2030 plan, released in 2016, focusses on 17 Sustainable Development Goals (SDG's) for businesses and public organisations (United Nations, n.d.). These were widely adopted by the Paris Agreement, where the UN lit the Eiffel tower with the words 'no plan B', and at Davos.

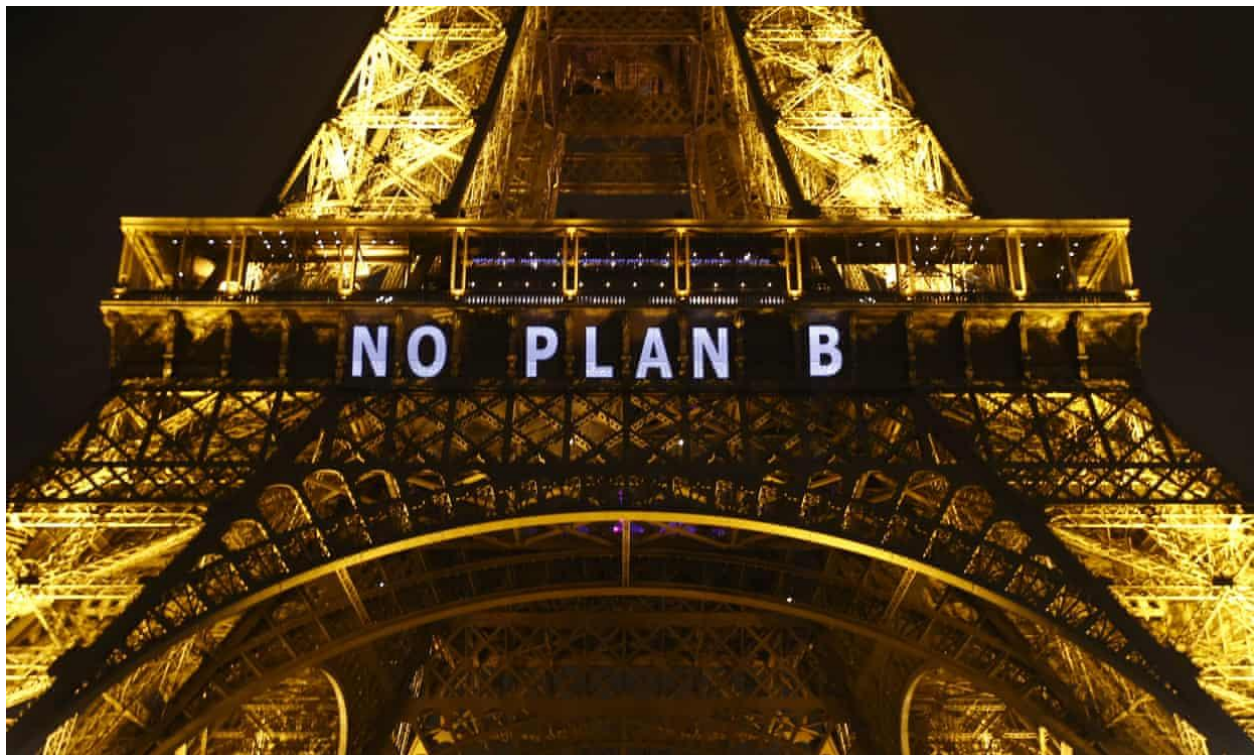



Figure 2 - No Plan B (The Guardian, 2015).

At both these meetings coalitions for implementation, many unthinkable even five years previously, were begun (Waughray, 2016). The second Muff/Dyllick shift, that of expanding the value created, became a more generally acknowledged paradigm which, together with the coalitions that enable the practice, will result in a phenomenal increase in engagement over the


next ten years (Jack, 2019). BSL and the University of St Gallen have developed the competency assessment for responsible leadership (CARL) to help leaders and students prepare for this (see page 61). The business school community is becoming more aware of a need to engage students in this new way of thinking, so they are prepared for this new business world (Jack, 2019). Together the Global Compact, 17 SDGs, ISO 26000 and ISEAL Alliance offer clear guidance for businesses wishing to become more sustainable and responsible; increasingly business is finding this a necessity rather than a luxury. Laws, regulations and codes of conduct are tightening due to high profile cases of abuse of power, people and planet such as Enron and Rana Plaza. Data is more readily available and sustainability credentials are now included alongside financial reports on the stock market. Since 2008 there has been greater transparency, restraining influences in corporate governance and a move towards more open acceptance of Global Action Networks (GAN's) such as Transparency International (TI), the Global Reporting Initiative (GRI), and the Principles for Responsible Investment (PRI) (Waddell, 2012). The marketplace is becoming more reactive to environmental issues, Lego, for example withdrew their toys from shell petrol stations following a social media video by Greenpeace . GAN's such as the Global compact make a good first step by providing a platform to discuss your options, advice for implementing actions, and support to do so. Business change is not straightforward, especially in older established companies (known as 'legacy' companies) and it is not consistent. Consumerism and the throw away culture is an endemic problem in developed markets, and in business such as fashion, where there is demand for disposability it has only been since the collapse of Rana Plaza in 2013 that resistance to traditional manufacturing, within


the industry has begun to raise a transformative voice. BSL address the fashion industry directly as part of the issue of corporate responsibility:


...The whole fashion industry is just rife with opaqueness if I can say that there is no transparency whatsoever. These things are going on behind the label that nobody knows about and nobody cares about the way we consume. The way we buy fashion now is completely different to the way it was 20 years ago. We don't think about it, we just buy it because we want it and we need to instill those old values again in this younger generation. (Business School Lausanne, 2016g)

Pal and Gander (2018) show in their examination of sustainable business models within the fashion industry that enough voices are being heard to effect change.

There is evidence too of a deeper shift in consciousness outside of the influence from the UN, pressure groups and consumers. The Financial Times reports that in 2018 of the CEO's fired by the world's largest companies 39 percent of departures were for ethical issues while 33 percent of departures were for bad financial performance (Tett, 2019). CEO's like Richard Branson and Paul Polman have come together of their own volition to create groups such as 'The

B Team'  to bring about an end to 'business as usual' from the inside, and those looking to

train business leaders for the future are creating groups such as GRLI  (Globally Responsible leadership initiative) in order to develop education in business management and 50

+ 20  to research sustainability business education in praxis. Foundations such as Akosha and Skoll are working within Universities and funding individuals. There has been a global

explosion of Universities looking at new, social and sustainable ways of managing businesses in the past few years, including some in Switzerland and Britain which are forward thinking in both practical and theoretical research. Others, still not certain that the shift is major enough to be worth researching, teach new ideas through older models. In business school these are the Ford and Carnegie models of 1959 plus broad situational analysis templates. Pedagogy based on an industrial education model, which is in turn based on the 2nd industrial revolution whilst we are in the midst of the 4th industrial revolution and observing the growth of the ‘internet of things’, is not one that fits the current climate (Bernier, 2017). Graduates now, entering the workforce

bring ... curiosity, ability to understand the future, which people in companies are struggling with today, and innovation and an open mindset, and that is what is going to allow them to operate at a peer level with everyone else. (Business School Lausanne, 2018a).

Legacy companies (older companies established on the previous paradigm) are struggling to adapt, but they are trying. They are not looking for graduates that can perpetuate the old Ford/Carnegie models they are trying to break out of. As Steve Easterbrook, CEO of McDonalds said in 2015 ‘We can no longer afford to carry legacy commitments, legacy structure or legacy attitudes’ (BBC, 2015). A senior faculty member at BSL says

We do have a responsibility and an opportunity here, when it comes to bringing these new contents... into our programs, and the responsibility is really to try and give everybody an opportunity to know more about this important development. (Business School Lausanne, 2016a).

At BSL there has also been an understanding that in teaching organisational management they have to realise that the concept of organisations is also fluid and incorporate that into their structure and they lead from the front. Speaking about their holacratic structure Katrin Muff says

I think it comes originally from my curiosity and passion about human development and then I kind of fell in love with the fact that organisations also have a development. And since this is something that we try to educate our students about I thought why not walk the talk, by actually transforming ourselves, actually experiencing it, and seeing what it is before we then bring it in the classroom. (Business School Lausanne, 2016a).

A willingness of business schools to adopt more than curricula change marks a shift to teaching Muff and Dyllick's business sustainability 2.0 which incorporates the Triple Bottom Line or TBL, an idea which Elkington conceived of in 1994 (Elkington, 1994). He later describes it as being, not a eureka moment but rather:

like Paul McCartney waking up with Yesterday playing in his brain and initially believing that he was humming someone else's tune, when the three words finally came to me I was totally convinced that someone must have used them before. But an extensive search suggested otherwise. (Elkington, 2004, p. 2)

This is a growing area in existing companies which have already begun a triple bottom line approach in which they document, to the best of their ability, the social enhancement, planetary enhancement and financial enhancement of their organisation. There is a growing job

market here and companies who take this approach are aware of the need for innovation and are themselves keeping a close eye on the future. As one student says about BSL:

it's about growing leaders of tomorrow, the sustainability part of it, which they (BSL) are now trying to now build for themselves. With the Paris talks and everything that's going on now in the UN and whatnot, in the future certain managers, no matter in what kind of field you are in, you're going to have to be dealing with certain stakeholders that you didn't deal with once before, and so the school's really tapping into that which is really helping when I'm speaking to people in fields who are seeing they are now obliged to go into these new areas, and we're you know, we're kind of on the cusp of that. So that's nice, to be a part of that. (Business School Lausanne, 2017c)

3.1.2 Business Sustainability 3.0

A triple bottom line is one often defined as people, planet, profit. (Bergmans, 2006; Böcker & Meelen, 2017; Elkington, 2012; Fisk, 2010; Idowu & Kasum, 2016). It has been adopted by the UN and expanded into 5 p's: People, Planet, Prosperity, Peace and Partnership.

The triple bottom line was designed as an ethical tool by John Elkington (1994), but to say that is why it has become important would be to simplify the situation. It makes good business sense in traditional economics too. It improves financial performance, reduces operating costs, enhances brand image and reputation. It can increase sales and customer loyalty, increase productivity, increase quality, attract and retain employees, reduce regulatory oversight and be ahead of possible regulatory changes, and give access to capital. The reason that it is influential

is that makes business sense. The reason it is important to critical pedagogy and the change in business school direction is that in order to achieve a triple bottom line the company needs to examine its ethics, its effect on the people and the planet, its values and its entire process from the suppliers supplier to the customers customer. Like any paradigm shift it does not happen without self-examination. Whilst the business benefits might be the driver, the collateral effect is a change in culture, and an influx of employees whose careers are built on sustainable thought and action. From the business educators point of view it is highly important as an ethical tool.

Whilst the economy is moving towards a circular model, or ‘catching the loop’ in management terminology; for critical pedagogues the triple bottom line (TBL) is more vital. Teaching about people and planet incorporates political aspects essential when introducing ethical considerations into a company’s vision and mission. A move straight to the circular economy could circumnavigate criticality, as it is focussed on creating systems to reuse waste and to move a company's carbon footprint to zero. This can be achieved by systems and procedures without the need for hard consideration of ethics. A company moving straight from sustainability to circular economy without TBL is unlikely to grasp the opportunity of outside-in thinking; suggested by Muff and Dyllick in business sustainability 3.0. Elkington explores business sustainability 3.0, as an outside in thinking paradigm, in his book *Zeronaughts* (Elkington, 2012).

Business sustainability 3.0 is about politics. By taking a planetary or social problem (or both) new companies create a relationship with ethical decision-making that is foundational to its very purpose. Working from the ‘outside-in’ in contrast to the usual ‘inside-out’ model. A company like Lush for example, whose vision has less to do with what it sells and more with where and why it sources and the political movements that it supports; Lush sells its ethical

products as a means to an end and thereby teaches farming and agriculture, brings a measure of peace and reconciliation across war torn borders and reminds the UK government that it is important to consider that taxes should be spent ethically (TNW, 2018). It is a paradigm which links the creation of profit with environmental sustainability, social responsibility and ethics. It is sustainable in the long term because it meets external needs and its internal structure is specifically arranged to understand those needs, meet those needs and make a difference, within, importantly, a profit-making ideology and expert business practice. Companies set up to answer social or planetary problems, who meet them well and profitably are interacting with a market that is needy and with little or no saturation. For entrepreneurs this is an ideal area of entry. To achieve this what they need from business schools is the skill and understanding to combine sustainability ideals, leadership ability and good business sense.

A company which focuses on business sustainability 3.0 needs leaders that have experienced more than a module on sustainability in a traditional classroom. It needs passion, political motivation and innovation. It is on creating these future leaders that Business School Lausanne, the Globally Responsible Leadership Initiative and the UN Principles of Management Education (UNPRME) are focussing.

3.1.3 Circular Economy

Sometimes ideas take a long time to filter through from one field to another. Reduce, reuse, recycle has been a home economics mantra since the 1970's, but it is only now gaining traction in business, under different terms; circular economy or closed-loop. A circular economy is recycling, minimising waste and maximising profit. An idea first presented by Kenneth Boulding (1966), but theorised much earlier by the Nobel prize winning economist Wassily

Leontief in his 1928 article 'the economy as a circular flow'. Leontief was concerned that economists were not working with other, non-economic, fields to understand the interconnectedness of the economy; and suggested that it was business that needed to do research and build their models around a circular flow.

To investigate the characteristics of the various individual elements in the circular flow of an economy, it is necessary to enlist the aid of a large number of the social and natural sciences. The interconnections which shape all these elements into a unified whole, an economy, are not specifically economic in nature; indeed, they are as varied as the elements themselves, drawn from the realms of physics, biology, psychology, sociology and so on. It is quite possible that within the domain occupied by these other disciplines the necessary specialist research has not yet been carried out: The economist can set about filling this gap. (Leontief, 1991, p. 181).

A circular economy means we reduce, reuse and recycle and stop treating the environment as a waste reservoir (Pearce & Turner, 1990), what Stahel terms cradle to cradle (Stahel & Reday, 1977). It was not adopted whilst the planet was presumed to contain infinite resources, and the places plundered were not connected to the global information flow. Business could expand and profit through a take, make, consume and dispose model. In a saturated market however, where only the lean and green will prosper, a circular economy is becoming increasingly attractive (World Economics Forum, 2019). According to a study of seven European nations carried out by the club of Rome (Wijkman & Skånberg, 2015), 'a shift to a circular economy would reduce each nation's greenhouse-gas emissions by up to 70% and grow its workforce by about 4%' (Stahel, 2016, p.435). A circular economy would also decouple

economic growth from environmental pressure (Ghisellini, Cialani, & Ulgiati, 2016, p. 11). At BSL they believe that fields need to come together because the world is volatile, uncertain, complex and ambiguous (VUCA) (Giles, 2018), and that they must ‘include a critical reflection of the soundness of our economic system and emerging alternatives’. If students are taught economics through a holistic mindset of understanding what the economy is and what it's for and how we measure success then they will be pioneers in starting new business conversations and create a curriculum which

involves seeking new alternatives for measuring the role and impact of business in society which requires a practical understanding of system dynamics to make sure that when we saw one problem in one area, we're not creating bigger problems in other areas. It requires new habits to drive the mindset shift of the 21st century leaders. (BSLSchool Business School Lausanne, 2018)

3.1.4 Politics of Change

For Paulo Freire, BSL and others we shall encounter through this thesis, teaching is entwined with politics (Freire, 1985, p. 2). Business education has traditionally been about increasing influence rather than considering the influenced, but that single minded, profit focussed, model heavy world, is broken. There is a revolution in business education (Hamel, 2001). It's gaining traction quickly and it's weapons are collaboration and social responsibility (Muff *et al.*, 2013) enacted through critical thinking, listening and narrative. The determination of educators and business leaders managing this shift is ensuring that information and data is evaluated, elucidated and effectively engaged with, not simply received and passed on negligently. In this manner we may, through critical engagement, understand the multiple

realities that exist around us (Freire, 2005) and use them to strengthen our businesses, communities and resources, building a better future for us all. There are strong voices, as we shall see, going further, refusing to continue a world in which obsolescent, feudal thought about business and leadership dominates over other realities because of habit and expectation.

The revolution is as much about responsible leadership as it is about responsible business, a new style of leadership to build a world where employees and suppliers are living without domination:

...when the dominated classes reproduce the dominators' style of life, it is because the dominators live "within" the dominated. The dominated can eject the dominators only by getting distance from them and objectifying them. Only then can they recognize them as their antithesis. (Freire, 1972, p. 9).

Responsible leadership can only occur once there is objectivity and distance from irresponsible leadership. That is an academic task, and it takes a critical pedagogy. Responsible leadership, once explored and adopted as a paradigm, will enable these ideals to live 'within' the stakeholders. It will enable business to live 'within' a community.

What is key to this thesis is that this is not a socialist agenda or a capitalist agenda. Good leadership is important in both philosophies. Freire had a multi-dimensional approach to human emancipation (Bruno-Jofré, 2011) and Katrin Muff's 'collaboratory' at BSL brings thinkers of broad spectrum together to create purpose-oriented leaders. Muff, the Dean at BSL who oversaw their metamorphosis says:

Freire dedicated much of his life to educate the poor in a way to enable them to shape their own reality and to transform their society as a result. He

describes his method of problem-posing education as “a constant unveiling of reality” with the aim to strive “for the emergence of consciousness and critical intervention in reality” (Freire, 1970/1996, p. 62). This is precisely the challenge facing developing leaders who are able to address future global challenges. How can leaders be developed to be able to look at the reality they live in in such a way that they feel enabled to influence this reality and change it for the better? Such leadership has the development of consciousness at its heart, which in turn becomes the starting base for entirely new leadership competencies. These competencies support a definition of leadership that is based on more than just a functional perspective and suggest an evolution toward a purpose-oriented perspective. Such a perspective is about more than just leading an organization, a project or a team effectively, it asks for what purpose and toward what end. (Muff, 2017, p. 156).

3.1.5 A Paradigm Shift in Business

The thesis centres on a paradigm shift in business, which will be charted through a study of the literature, an exploration of sociological factors impacting on it and an example of it in praxis at a business school. Its aim is to focus the reader on the window of opportunity that is present at the current time to engage their students in this shift. Kuhn (1922-1996), who identified the concept of paradigm shifts in ‘The structure of Scientific Revolutions’ states that when a paradigm is replaced by a new one, there is a complex social process until it’s adoption. That the new paradigm is always better, not simply different, and that it is incommensurable with the previous paradigm (Kuhn, 2012, p. 199). The study of the complexity inherent in the paradigm

shift from Freire or fortune to Freire AND fortune is presented through the literature as it becomes slowly cognisant with issues and potential solutions. An overview of where we stand at present comes through the data and photographs collected from a Swiss business school, BSL, which is run on that 'and' paradigm. We concur with Kuhn that the change in paradigm is for the better and also acknowledge that it is still at an evolutionary phase and is in need of further pedagogical leadership. There has been a lot of good will, desire to do better and emotional appeals for sustainability since the Rio summit 50 years ago. In practice the know-how, skills, tacit understanding, and disposition necessary to teach both Freire and Fortune in a business school with a sustainability paradigm, have been building slowly and introduced and utilised in the business world, and the world of business education, much later than the ideas have been proposed. Watching the change in practice behaviours, and linking them to the practice suggestions which appear earlier in the literature, is something that we are able to track through the literature reviews; Doing so within a practice paradigm brings to life the evolution of sustainable business education and can be seen as marking the shift in social consciousness that is driving curricula change.

3.1.6 Challenges

By clearly understanding the hopes, fears, realities and dreams of those involved in creating the change mentality; this thesis hopes to shed light on, not only what is in the broader zeitgeist and propelling BSL forwards, but also its positioning within a shifting higher education environment (H.E) and from where inspiration emerges for those tasked to teach or prepare materials for others. What are the irreversible paradigm shifts which can help form predictions for the future?

New technology offers the opportunity, if H.E wish it, to connect students and professors beyond the University, to engage with an established community of practice who see business 'for good'. For Freirean scholars this shifting of H.E environment offers a challenging perspective. Paulo Freire was opposed to globalization (Mayo, 2014), he was also wary of the business sector's ability to control and manipulate, much of H.E is now built around a business model with the same flaws Freire opposed. By bringing Freire into such an alien context we are able to examine his theories of education in an unusual way, turning typical Freirean perspectives on their head; examining power and control from a changing Capitalism viewpoint, and from the expanding acceptance of the understandings of the underprivileged by the privileged.

To quote Shakespeare's Hamlet '... why do we simply bear with the oppressor's wrong, the proud man's contumely, the law's delay, the insolence of office, and the spurns that patient merit of the unworthy takes', both Paulo Freire and BSL believe, like Hamlet, that these oppressions are not to be borne, these are all injustices that business has responsibility for. They need to be spoken about, and addressed in tertiary business education and, in so doing, challenged and changed. Looking at business education through the lens of social justice, Paulo Freire becomes less strange the more time you spend looking: 'This lens [Freire] has turned up many practices and theoretical expansions from an educational standpoint, such as... how powerful peer education, sparked by a common cause, can be' (Earl, 2013, p. 4). We have a real opportunity, because humanity itself is under threat, we have a real crisis to resolve, and until it is resolved all voices are needed and have an opportunity to be heard. We can expand the influence of criticality, move the teaching practices and maximise our educational influence in this time. It is a Pedagogy of Hope (Freire, 1994).

3.2 Climate in Society

3.2.1 Epochal units

Three phases of critical teaching will be identified through sociological and economic observation and presented in figure 7 (see page 194). These stages are a stage of 'protective people', of economic stability, where tradition and dominance asserts itself, where authority is unquestioned and where safe, secure teaching models predominate the classroom; a phase of 'searching people' follows when the promised safety of the previous stage proves fictitious; it is associated with non-direction dissatisfaction and economic disaster; and a stage of 'great people' where dissent and criticality has ascendancy and new models emerge. These are not equidistant or manifested equally across all institutions, they rely on speed of paradigm shifts. They are markers along historical epochs.

Through their continuing praxis, men and women simultaneously create history and become historical-social beings...their history, in function of their own creations, develops as a constant process of transformation within which epochal units materialize. These epochal units are not closed periods of time, static compartments within which people are confined. Were this the case, a fundamental condition of history—its continuity—would disappear. On the contrary, epochal units interrelate in the dynamics of historical continuity. (Freire, 1970, p. 101).


The case study and literature suggest all three stages can currently be observed in business education. Some schools only nominatively approach sustainability by expanding their curricula; incorporating stakeholder impact and corporate governance as risk factors and teaching lean


management. These schools are tempted to ignore environmental impact as much as possible unless it affects profit. They are entrenched in traditional ‘self’ motivated methods. Other schools, including my own, understand the importance of business sustainability education, accepting an ecological and economic crisis, but are currently feeling out of their comfort zone, and uncertain, using older models they are familiar with, and creating curricula with no clear pedagogical mission. These schools hover around ‘defining society’, still searching for a clear direction. Some, increasingly numerous, institutions such as Business School Lausanne, have researched and embraced a new model, they are in the vanguard of a new epochal unit, reaching out, in the stage of ‘great people’ to transform pedagogy in this field. A leading dialogical pedagogue and practitioner says future pedagogy ‘might encompass conceptual clarification, evidence of impact and strategies for professional development - but also four new imperatives. They are *language*, *voice*, *argument* and, as a subset of the latter, *truth*’ (Alexander, 2019, p. 5). He is speaking pedagogically, not in a field focused way, but those four new imperatives are part of what is needed in a new business pedagogy. An understanding of the different languages and terminologies in related fields in order to map out and clarify the concept; an understanding of which voices are heard and why, and also which voices are silenced and why, in order to assess our impact; an understanding of the arguments made by all sides as they plan their strategies and explain their behaviours; and an uncovering of the truth through data and dialogue, which, to quote Oscar Wilde, is rarely pure and never simple.

3.2.2 The Captain Lied



There's no escaping the reality of this title, either in the U.K or the U.S; Trump is making statements regarding sustainable energy such as 'when the wind stops blowing there is no

electricity'  which resonates on the world stage more than the reality where in 44 countries sustainable energy production exceeds 50% of total production (REN, 2018). Trump is strident in his attempt to prop up the fossil fuel industry and discredit renewables, but forward thinking businesses are just getting on with it. As the cost of renewable energy continues to drop, US utilities aim to produce 80-100% carbon free electricity by the middle of the century (Union of Concerned Scientists, 2018). Trump is heard above this change. It is a question of how, in the 'information age', when 'facts' are media food presented to maximise engagement, are people able to decipher false figures from real ones. Faith in academia and science is losing ground to rhetoric or refusal to accept scientific 'truths'; an existential problem that requires confronting.

Naturally there will be counter-discourses as recent pronouncements show (Trump, 2018) 

. There will always be backlash against proposed changes to social life, an issue that can be connected to anomie and entrenchment (see chapter 6.3.2). It remains to be seen whether these are reassertions of previous dominant discourses, or merely the dying breaths of an *ancien regime*. At a time of such conflicts the role of pedagogy is doubly important; providing an

evidence led approach. This is one of the reasons this thesis is so important. One facet of the crisis is a perceived power divide:

...first is an unprecedented rise in science-related media coverage, which has generated considerable public engagement, not least through the Internet, allowing people to explore opposing sources of information as they never could before. Much to the chagrin of scientific authorities, rather than placating the public, this engagement has only served to raise the level and sharpen the focus of critical discourse about science. Second, the science communication agenda has come to be colonised by academic professionals whose legitimacy depends on diagnosing the so-called deficit as a new form of knowledge worthy of study in its own right. The exact identity of this object of inquiry is disputed but, broadly speaking, it is 'The Future'. Arguably such a climate of hype is generating superstitions and delusions that would rival those of any millenarian religion. Science communication researchers increasingly speak of 'anticipatory governance' as the sort of activity that transpires in this prospective realm. (Fuller, 2011, p. 113).

Looking through the literature the dominant voice we see should be that of the governments, the business leaders and the business school owners. It is not. The dominant voice draws unexpected voices to it looking for safe spaces.

In observing BSL, it is interesting to note that their published research is also mainly based on underlying trust in 'future'; their message is challenging to others, yet their resonant statements are filled with engaging rhetoric, video and keynote speakers. They are using this to

reach the values of others, to begin an engagement using a form of protest which no longer seeks to destroy the establishment but work within and around it; Merrifield's 'materialist fantasy, a fantastic materialism' (Merrifield, 2011, p. 188). To what extent then can we rely on the legitimacy of the research, and therefore the underlying concepts taught at BSL given they seek to combat fear of the future? BSL's focus on holacracy perhaps answers this question.

Holacracy undermines power-structures in society. 'Power is one of those things that have always been seen as an efficiency tool. But what we're learning is that actually if you can get rid of that power structure, there's so much more you can unlock, beyond efficiency' (Business School Lausanne, 2016a). BSL encourage their students to expect more than a label and millennials want more than baby-boomers from the workplace:

I think of myself as a human being on the world, and that to me is where my dreams kind of tie in, because I want to make a world where everyone connects with each other, where we don't have conflict and we don't have hatred because of difference, but instead we embrace difference and diversity. (Business School Lausanne, 2018c).

A member of the faculty said:

I consciously try to spend a lot of time on the soft skills side of it because I think that's what's important. And if you look at the world that we live in today, which is accelerating and changing at a pace that is just unprecedented... what you know today is going to be outdated tomorrow and everyone else can Google it by the way. So what you really need is to be curious and flexible, open-minded, problem solver, critical thinking, I believe it's all those aspects, and the good thing about it is it actually gives

you an opportunity to work in so many different places, because you're not labelled as a specific, you're not a job function anymore... (Business School Lausanne, 2018a).

Facing 'the future' with a critical paradigm and regard for all of Bourdieu's forms of capital, places the social and cultural value of a career on the same level as the financial, 'going into some job which only gives you money. I wouldn't have been satisfied with it. So for me it was a lot about cultural fit' (Business School Lausanne, 2018e). The UN 5 p's People, Planet, Prosperity, Peace and Partnership can be viewed as bringing socialism and capitalism to the same table to drive value changes. BSL use the 'future' to instigate discussion about long-term responsibility but perhaps it is reality they seek to reveal, not hyperbole they seek to sell.

The whole concept of value is changing in what has been labelled a post-truth society. It is not a movement of benevolence or morality (Fuller, 2011) but is based on sharing through open software, apps and crowdfunding; 'the political project of creating a thing in common' (Arvidsson, 2010, p. 639), Arvidson observes shifting values in the polis, as ethics are applied on a case-by-case basis. This helps explain why populist incitement is able to gain traction. If we, as a society, apply moral rules of conduct, without the hard labour of assessing long-term risks and consequences, the potential for exploitation increases. To some extent this is able to mitigate the sudden change in society because by reaching into areas where there is some retained sense of security, albeit negatively, the world can seem less strange. In normlessness anything that can give a sense of normality, even corruption and partisanship, may have an attractiveness.

Truth is not necessarily desirable as can be shown by studies such as 'Pygmalion in the classroom' (Rosenthal & Jacobson, 1968), and those by Dov Eden on efficacy (Eden, 2018; Ganzach, Stirin, Pazy, & Eden, 2016). If there is an expectation for the captain to lie, if that feels

normal and causes indifference rather than anger, fear of change often supersedes desire for truth.

In the UK, observation of politics through Brexit, shows that from an ethics standpoint there appears to be a simultaneous shift in regard to societal, political, and business ideas of what ethics are. The Kantian imperative, where universal moral laws apply requires a mutual understanding and societal construction of what those laws are and how to apply them. Society is showing us, through social media, that the shift is towards creating values and norms of action to specific instances; an approach Bakhtin, and postmodernists such as Levinas, Badiou and Butler use. In talking about open software, from a Bakhtin perspective, Gabriella Coleman (2005) clarifies ethics in this way:

For Bakhtin the most problematic aspect of formal ethics is that they provide a false sense of security, “an alibi” for actual ethical being that downplays the inherent risk and conflict of making decisions and the necessity of working toward solutions. The hard labor of ethics, its demanding phenomenology, is an outgrowth of taking risks, putting in the effort to engage with others, and choosing to confront the situation at hand in its specificity. (pp. 59–60).

Business ethics has more than the growth of the information society driving it. For those businesses who previously ignored ethics and sustainability there is a data explosion for assessment of risk. A saturated market where differentiation and cost-cutting is imperative, tightening regulation to encourage transparency and workplace conduct, an awareness of planetary boundaries in their customers and their shareholders, and their supply chains forwards and backwards; being more aware of their impact, and more careful about their business

partnerships too. Waste and plunder just don't fit a modern market with its longer-term focus.


Business leaders are no longer encouraged to be brash or famous. Showy ostentatious CEO's and business owners no longer command as much, if any, respect; too many have been held to account. Here we see a more Aristotelian ideal, with a long term, quietly courageous, yet constantly working and evolving idea in which the construction of the good life is a mutual balancing of affects and balance.

In the grounded theory one of the original themes was courage (see page 47), as the data progressed, the importance of this heading diminished, as did the theme of creativity. These two attributes can be seen clearly in praxis at BSL and in the work done by Freire himself and some of those who use his methodology in areas of violence (Nelson *et al.*, 2010). Courage in leadership, as seen through the grounded theory data related to this thesis (50+20, 2012; Muff, 2013), is tied to long-term vision and especially to the early stages of change. One student asked what they would take away as their one main learning point at BSL said:

Don't be a victim. That's actually part of the courses. We just reflect ...it's not about having the problem, it's what am I doing about it? Am I blaming others? Am I blaming the process, or do I start taking responsibility? It's very easy to hold a 'victim' irresponsible part, and it's something which is always in my mind when I run into problems. (Business School Lausanne, 2018e).

At BSL taking responsibility does not mean quick fixes but 'how can we move back into more longer-term thinking and to companies which care about their environment their employees and the public around them, you know' (Business School Lausanne, 2017c).

This 'flexibility' in values which is prevalent in society but not problematic in business. Leadership paradigm, is something that BSL tackle directly through CARL (Competency

Assessment for Responsible Leadership  (CARL2030.org), this tool maps 43 competencies under the headings ‘stakeholder relations’, ‘ethics and values’, ‘self-awareness’, ‘systems understanding’ and ‘change and innovation’, allowing you to see where you are falling short and providing links to research, blogs and videos to help build areas which need development. Arnold Smit, the Director of the Centre for Business in Society, and associate professor at the University of Stellenbosch Business School in Bellville, South Africa uses this as a template for teaching his MBA students. He notes the value of CARL in regards the integration of business and society:

... the subject that I teach is about how do we integrate ethics, responsibility, and sustainability in business and management practices, and specifically therefore also in decision-making, which is an important element of that. When we look at how CARL is composed out of five specific categories namely referring to stakeholder relations referring to ethics and values, having a category on self-awareness, also on systems understanding and change and innovation, you can hear in that the rich complexity that there is on the one end, in the concept of responsible leadership in terms of how it is being presented by CARL, and then on the other end the fit with a module specifically with respect to the integration of ethics, responsibility, and sustainability, in the workplace and in the world in general, because this is what we entrust our managers eventually, or our students then eventually, when they become managers and leaders of their organizations and businesses, to be capable of doing. When we

look at the position of Business Schools and specifically the MBA students that we produce, we are often accused of the fact that we seem to be complicit in the sustainability problems and challenges with which the world is currently being faced. Almost from the perspective of accusing us of short-termism, only being problem driven and profit minded, but then when a business school decides to exist purposefully for the benefit of society as a whole that it does make a difference. (Business School Lausanne, 2018b).

Carnoy in the preface to Freire's 'Pedagogy of the Heart' also linked changes to economic functions in political thought noting:

Modern politics has always been intertwined with economic production. When capitalist states are inflexible, inefficient, and obsolete, they drag down their economies. When production systems have difficulty changing, they drag down their states...what does it mean for a state to be "flexible" and "efficient" in the information age? This is a fundamental political question for national and local politics. It is also the basic issue in defining authentic national and local culture in the global- information age (Freire, 1997, p. 10).

This question has been tested in the twenty years since it was asked, but has it been answered? The Brexit crisis suggests flexibility and efficiency is lacking in the UK.

Our hope lies in history, in data, and in humanity. We have been here before. Veblen, Marx, Freire and Rancière did not arrive out of nowhere. Consider to Charles Parker's radio



ballads for the BBC in the 1950's and there is insight into pre-Freirean society, the opening up of opportunities for voices that were previously unheard. It was ten years before the cataclysmic year of 1965. Now, in an information age, very few voices remain unheard. Comparatively speaking we find ourselves post-Parker and pre-Freire, either in the middle of, or at the start of, a revolutionary period depending on what field you are observing from. For business we are in the middle, for business education we are at the start. It is for this reason that critical pedagogues need to analyse the business school situation and genuinely inspect the models they are using to weed out the oppressive, dominant, and sometimes actually obsolete models, and also create new ones. Long-term it is about replacing the faulty faculty with a forward-thinking faculty. Midterm we live with what we have but change the leadership, the curricula and the pedagogy. We do that by using the language of business, making the business case, tweeting and speaking up for being green:

For us it is important that we develop graduates who are responsible leaders' responsible citizens and stewards of society. They need to know how to work with, and work within business, our students therefore need to learn how to behave, how to work, and how to lead responsibly as stewards and people who work for the benefit of society as a whole and not just for the narrow self-interest of themselves or even their businesses. (Business School Lausanne, 2018b).

We'd like to make a change, we would like to make something different, if we can bring our interests together and combine them with our different cultures

and different backgrounds. I'd say we can make a change. (Business School Lausanne, 2017a).

Millennials they have a different mind-set when it comes to work. It's no longer only about the pay check. It's no longer only about annual reviews at the end of the year. They want coaches not managers and they want frequent conversations. They want to have a job with a meaning not only a job that provides them a pay check. They want to feel that their ideas are heard in the company and that they're doing a job that makes a difference in their community, their country and their environment. (Business School Lausanne, 2017d).

This is the model we are seeing at BSL, one that is in the minds of others, it is a paradigm shift in business teachers, a zeitgeist of change. As Katrin Muff says:

We are all people of a kind of a mindset where we understand that things cannot continue as they are right now and we are willing to embrace the roles that we have and the places that we occupy to make a difference, so that together we can build towards a better world. (BSLSchool Business School Lausanne, 2011b).

BSL has successfully moved away from a system which focuses its rewards on the narrow goal of wealth and power whilst not denigrating these goals. What they have done is create a vision which changes them into something meaningful. Peter Bakker, current president of the World Business Council for Sustainable Development, in his speech at the 2017 BSL graduation puts it:

We need to have a serious conversation because the system is having one or two fundamental flaws, and the activists proved to me that sustainability was nice on the edges, but far from the core of what business was about and that's the problem with MBA's as well today. Not with BSL obviously, but with many of the others, the shareholder centric model has to stop. Unless we move to integrated capitalism where natural and social Capital are deemed equal to financial Capital. We will not make the world a sustainable place or deliver the SDG's. (Bakker, 2017).

Critical pedagogy and its influence on higher education is rooted to times of social crisis, it is in the ascendancy whilst new orders are established, and economies rebuild, and its voice becomes lost in times of plenty, only to resurface again at the next crisis point. Its strength depends on how broken the world is, and how important it is to find a way to fix the cracks and return to the status quo. Some would rather die than face it. Some however search it out and a few, enough to make a difference, use its detoxifying properties to, as two BSL mantras say, 'be the change', and 'bring business back - this time for good'.

3.2.3 Kick-it-Over

We, currently, have faculty fire driving us, and there is student desire too. The Kick-it-over movement was a militant student group formed to 'free the economics curriculum from its neoclassical straightjacket' (Kick it over, 2010). They staged disruptive protests, including a high profile disruption at the American Economic Association conference in 2015 when they plastered subversive posters on walls, lifts and bathrooms; projected billboard sized commentary

on the hotel building; attended panels to counter the speakers and hijack the question and answer sessions, and distributed their manifesto outside of every lecture (Guo, 2015).




Figure 3 –Battle for the Soul of Economics (Depew, 2015)

As Raworth (2017, p. 10) says ‘It’s an extraordinary situation. No other academic discipline has managed to provoke its own students - the very people who have chosen to dedicate years of their life to studying its theories - into worldwide revolt’. Kick-it-over wanted to clear the ground and start afresh, and they want to be political about it, stating ‘Rethinking economics requires re-politicizing economics. Political disruptions shift the battlefield from a place where the elites hold the advantage (on the field of faux-scientific formalism) to one where revolutionaries hold the advantage (in the field of politics)’ (Harrington, 2014), their manifesto was a guerrilla war on ‘the teachers of neoclassical economics and the students that they graduate, (who) have perpetuated a gigantic fraud upon the world... on campus after campus, we will chase you old goats out of power’. (Kick It Over, 2010).

Kick-it-over with their emerging voice reflected Freire's (1972) observations about the way protest develops:

This process of transition also takes place in its own way in metropolitan societies, which gives an appearance of unshakable stability. There also we see the emergence of the most depressed popular sectors, which previously did not exist as problems, hidden as they were in their society's affluence. As they emerge, these groups make their presence felt by the power structures, whether by organizing themselves to give simple witness to their inescapable presence in the historical process, or by the most aggressive forms of political pressure. (p. 3).

The vocabulary was different, but the silencing is the same, a mocking and derisory sidelining of those who challenge the system. Without a guiding body it was reliant on the students of the time, and ended when the group finished their studies and pursued other interests, nevertheless it is relevant here because this type of anger is present in the student community and can, in the hands of those able to mount protests, become visible manifestations of frustration. Professors who are also activists are rare and tread a fine line as James Dyke, professor of environmental science at Southampton,  explains 'The journey from academic to filmmaker activist is not something I can unreservedly recommend. I've had to park aspects of my professional and personal life' (Dyke, 2019). The anger will continue to rise if the attempts by students to raise issues continue to be ignored. Kick-it-over described the reaction of the elite to the attempt to have their voices heard like this:

In the hallways and lounges you could overhear scraps of conversations regarding our action — some supportive, some smugly condescending, and others utterly bemused at this rare display of activism in the midst of such an otherwise dour professional gabfest. But nothing we had experienced could compare to Reinhart’s reaction [Carmen Reinhart, Harvard Professor and author of *Growth in a Time of Debt* (Reinhart & Rogoff, 2010)]. Seeing Paul Krugman’s critical words projected on the wall, she stormed out from behind the lectern to patronizingly scold us, exclaiming that “this was an academic forum” where such protests were “out of line”. We reminded her that as students of economics, we felt an obligation to speak truth to power on such issues, especially when she was embarking on an even more complex study of the same subject. Yet, as she had done when the scandal over her paper broke in 2013, she dismissed the disturbance and moved on without a shred of humility. (Harrington, 2014, para. 3).

Again, this is something that Freire addresses:

The repression used to return the masses to their silence is preceded and accompanied by a myth-making effort to identify as diabolical all thought-language that uses such words as alienation, domination, oppression, liberation, humanization, and autonomy. To counter this effort among a well-intentioned but naive population, a demystifying work is necessary to show what the words really stand for: the expression of objective, socio-

historical, and political categories whose dramatic character in the Third World allows no one to be neutral. (Freire, 1972, p. 2).

Hence, a new radical vocabulary is emerging. Domination, surveillance society, fake news, vegan etc. are now the battle cries alongside ‘liberation’, ‘oppression’ and ‘humanisation’ etc. As those older terms, whilst still used derisively in counter attacks, are not as prone to vilification because they represent the vocabulary of older academics so are easier to dismiss as being irrelevant than fought against.

3.2.4 The revolution on Twitter

A bricolage needs voices which both blend and challenge. One of the best mediums for encountering this is Twitter. There is revolution amongst those voices at the forefront of management education, and on Twitter you can find them. The traditional dominant spheres have strident dissenting voices. At least one Multinational CEO, Oxford economist and Business School Dean is criticizing, on an openly shared source, the very fabric of their established communities. Follow CEO Paul Polman (Unilever), Oxford and Cambridge economist Kate Raworth (doughnut economics) and Katrin Muff (BSL) on twitter, and you are confronted with incite to protest. Follow their linked webpages and you will see their words translated into actions, listen to their teaching and you will find personal commitment and passion.....but, interestingly, the language is humanist, believing in agency and the human race as being transformational beings; and, relevantly for a thesis on education, that they believe this transformation happens through education. Paul Polman and Kate Raworth have connections to BSL. They are mentioned here because of this. Part of the data set are transcripts of speeches they have given at BSL, they are part of the wider BSL collaboration and therefore part of the case

study. Using the three voices, CEO, Lecturer and Dean we get a balanced view of the transformation of leadership education top down as each of the three tweeters have different approaches to pushing for sustainability change.

Videos are an engagement tool that critical educators are adopting and creating. Since 2005 there has been YouTube as a hosting site and embedding short videos in websites and social media is a condensed way of spreading a message. Tweeting a video can allow it to spread globally and at great speed, it can have more short-term impact, and is much faster to digest than a book. It is the hook that Katrin Muff's new book '5 superpowers for co-creators' with foreword from Paul Polman and an endorsement from Kate Raworth, is tweeted and linked to the website, option to attend a course and place to purchase the book, and Kate, whose twitter biography describes her as a 'Renegade economist' is promoting her interviews on BBC Newsnight and a new book by Hilary Cottam 'Radical Help' (Cottam, 2019), about which there is a linked economic debate featuring Kate and some hosepipes. All sources are directly linked for viewing or purchasing. Longer-term legacies and a strong reputation for the academic are still based on the written word, but to capture a student's interest, and introduce new vocabulary, a social media connection with regular video and picture is very effective and also provides a historical record of evolving thinking, which is very useful in this discussion of data. A pedagogical innovation like GAPFRAME week could have its own twitter feed, which would enable any tweets that were relevant to be shared with other schools or lecturers interested in their ideas.

Our business sustainability community is now much larger than it was possible to conceive of thirty years ago. We see society's imbalances more clearly and more quickly than before, and through social media we are able to highlight what needs addressing in order to create a fairer system of business, through education, class systems, working practices, discrimination,

and supply chains among other things. We are able to mount social protests that sometimes make differences. Equality campaigners are pushing for social policy advances by blending education with social protest. Educatively the aim is to develop the critical consciousness of students and also build into them a willingness to take action. Enterprise and business are connecting to these too. Gillette for example is campaigning for an end to toxic masculinity (Gillette, 2019). It is of course profit motivated, without that there would be no sustainability. We are facing a world in which inequalities are more noticeable because the internet has enabled social media and social protest to connect globally. To be impactful over a period of time consistency is required; Twitter is a vehicle that allows for a steady build-up of confirmatory information for whatever viewpoint you have. This is double edged, and it is easy to silo information and separate ‘your’ truth from reality, what Freire called the ‘circle of certainty’ (Freire, 1970, p. 38), but undeniably as a tool of consistency and constant conversation it is an enormously influential tool in a shifting paradigm. One of the BSL Soundcloud interviews reminds us that ‘collaboration is important for any anything to be successful, whether it's a business whether it's a campaign, whether it's education, we can't do it on our own it's not possible. So, we need different ideas. We need different perspectives’ (Business School Lausanne, 2016g). To access multitudinous voices with different ideas and different perspectives we need at least one platform, preferably many platforms. The ability of twitter to link platforms makes it a valuable educational tool for the critical pedagogue in a business school.

3.2.5 The Profit Paradigm

The next step in the Goethe framework, is to bring together the static disconnected parts so that they can become fluid; allowing us to see where the paradigm shift came into being and how it will decay. This involves questioning some of our assumptions. One such question is how much the business paradigm we carry is based on culturally sacred rather than secular thought. There is an underpinning notion in the Christian west that ‘money is the root of all evil’ (1 Timothy 6:10), that it is ‘It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God’ (Matthew 19:24), that ‘no one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money’ (Matthew 6:24). These are absorbed into Christian cultural folklore and have become a strong dominant inner voice. Verses such as these are embedded in society. These are the ‘soundbites’ that remain, they cannot be compared to other texts because in an increasingly secular world these are not explored. Only the well-known quotes survive, and they are deeply rooted. It will be one of the hardest barriers to overcome because culturally, it is ingrained that there is a choice to be made. As one student says ‘I’m a little bit money motivated unfortunately, but sustainably, sustainably money motivated, we could say I’m a little materialistic. I got soul but I’m a little bit materialistic’ (Business School Lausanne, 2017c). It speaks of guilt, of choice and of cultural stigma that this student feels the need to apologise.

Here, is our challenge, and for me, the part of the study which brought the largest paradigm change. What is our own paradigm concerning profit? What is it that has enculturated us into polarity on this topic? How can we view this dispassionately and not dismissively? The word profit is emotive, this is why all voices need to be heard and we need to listen to what they mean by it. Any negative reaction based on our own conditioning is a call for reflection. It is easily triggered. We have also been taught that giving is not a sustainable thing; we expect it to be finite. In an age of new technology, of connectivity, of data, of shared knowledge, is it not possible that there might be an entirely new, less polarised paradigm we should be embracing, a symbiosis of profit and the planet? Bernard Lietaer (2001) and Kate Raworth (2013) certainly think we are stuck in an economic paradigm drawn from a negative association between money and evil. That by changing how we view money and economics, we can build a new model of a fairer, safer space for humanity to thrive and profit without greed. Veblen (1899) believed that desire for conspicuous consumption and conspicuous waste was a historical remnant, that awaited our evolution to resolve, and there is a rich area to be explored when profit is reconsidered in a historical light. War has also affected our profit paradigm. The first industrial revolution coincided with the Napoleonic wars, which cost Britain £830 million. Profit was needed from business to fund this and empire allowed business to plunder in order to finance their fight (Knight, 2013), it could be argued that increased leisure for most, in a secular time of peace, has brought important cultural changes, enabling the paradigm shifts we are witnessing. This could be an interesting area for future study.

If we are indeed in a short cycle of time when politics and education are stridently protesting and attempting to destroy the old order, replacing legacy with reality, then now, before

the cycle turns again towards the creation of a new entrenched elite, is the time to make the movement work. As Freire (1970) said:


...the radical, committed to human liberation, does not become the prisoner of a "circle of certainty" within which reality is also imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. (p. 39).

On the other hand, those who either wish to domesticate the present in order to reproduce it or who see the future as a decreed tomorrow are:

Closing themselves into "circles of certainty" from which they cannot escape, these individuals "make" their own truth. It is not the truth of men and women who struggle to build the future, running the risks involved in this very construction. Nor is it the truth of men and women who fight side by side and learn together how to build this future—which is not something given to be received by people, but is rather something to be created by them. Both types of sectarian, treating history in an equally proprietary fashion, end up without the people—which is another way of being against them. (Freire, 1970, p. 38).

Can the voice of Freire can actually be heard and adapted within a world of privilege and capitalism? Purists might argue that no, as a Marxist, Freirean ideals are too politically opposed, that corporations are so much the enemy of the oppressed that there is no dialogue to be found between them (Kincheloe, 2002; McLaren, 2001b). We cannot know what position Freire would have taken regarding educating students about violence and oppression in order to empower them to pursue profit through ethics and sustainability. We can be certain he would have been at the very least an interested observer. When asked to describe himself in an interview his answer was ‘I would say to you that I am a curious being’ (LiteracyDotOrg, 1996). It is not our place to make a supposition. We do not live in his times and he does not live in ours.

3.2.6 Exploring the Appearance of Cracks

There are cracks within praxis, always. Without them there would be no need for renewal. The extent determines the space for dissent. The radical changes needed in the business classroom to enable the teaching to reflect 21st century realities within the fourth industrial revolution, absolutely requires dissent, and the spread of dissent, to be integral. We have already, through following the literature, seen the cracks in business, including but not restricted to corporate social and ecological disasters, banking collapse, transparency, fraud, lack of trust, waste and entrenchment. The cracks in higher education are apparent too, especially in the light of the 2019 college admissions bribery scandal . Colleges and universities are increasingly under pressure to compete in unfamiliar markets as corporate universities and online provision change the landscape, good students are lost through worry about high debt and the granting of unconditional places attempts to improve student numbers for those Universities who need to

meet targets. H.E league tables require research credentials, leading to citation pressure in faculty leading to focus on research that is geared to look good in the publishing market, and not necessarily allow the academics to pursue their less lucrative interests. Funding sources, peer pressure and timeframes also narrow the scope for academic exploration. Critical pedagogy too has cracks. Curiosity and truth are needed but there is genuine fear of inflaming civic discord. To dare to ask the questions, and to listen to the answers without presuming you know better, is rare even in the field. Fifty years after *Pedagogy of the Oppressed* there is sometimes little sign left of the man in the manner we see his methodology used. The same questions, in the same areas, appear in the literature and there is an air of superiority in some, but not all, of those who would, despite Freire's unhappiness with the idea, consider themselves 'experts'. It risks, when applied in a rigid manner, becoming domesticated or over zealous (Mayo, 1993). There is an emergent Freire however, being applied where it is desperately needed, where obscurantism, and anti-intellectualism are most at work (Roux & Becker, 2016).

Freire, especially since the 2016 election of Donald Trump is often found in the literature as a secondary character in an analysis of Rancière, and the connection is a good one. Rancière gained academic fame the same time as Freire, co-authoring *Lire le Capital* (Reading Capital), an analysis of *Das Kapital* by Marx which was published in 1968 (Althusser, Balibar, & Brewster, 1997), he then focussed on politics and education resulting in a book on how emancipatory, facilitated but autonomous study could be empowering; *The Ignorant Schoolmaster* (Rancière, 1991). Found together (Gerrard, 2019; Irwin, 2018; Vlieghe, 2018) are used to explore potential pedagogical routes, politically, in a 'post truth' society. It is a sign that pedagogical cracks are widening in a world of social media, and a hopeful signpost to a new imagining of Freire in the spirit of the man himself.

The time frame available to create such a ‘post truth’ pedagogy in business education is limited despite it being a new phenomenon, as new data is being discovered that will allow businesses to paper over the power cracks and deliver solutions for the planet, without the need for conscious politicization, once they work out how to use it. Whilst we are still in the process of discovery, whilst we have strong voices from many fields, guidance from the UN and strengthening networks of support, the education sector needs to take its place in the vanguard.

As further discussed in chapter 6, there is always a necessary re-ordering and a re-engaging of society after a period of turbulence and tumult. Business has, quite rightly, been brought to account and it must account for its impact on the people and the planet. There is usually a pedagogy that emerges from these cracks. It is almost always a critical pedagogy, catalysing the conceptualisation of power, refuting fatalism and bringing change to the fundamental fabric of the dominant paradigm which caused the damage. Previous times of crisis in recent centuries have seen sovereignty, religion, class, gender, education and race questioned. In this instance, power within business is under attack and we should therefore expect a critical pedagogy to emerge around this. It is being re-conceptualised in the boardroom and on the bookshelf; challengers are noticing attitudes of dominion and dominance as being drivers to planetary and societal destruction and are drawing an important conclusion; it is affecting profit. Working without regarding the reality around you entails sacrifice. Loss of home (planet) and loss of familial trust (society). A planet to live on, not plunder and a society to cherish and not abuse are supports all businesses need. Help is being given to those whose paradigm is changing, but as we have seen most change is being driven from inside the system due to unavoidable ecological, legal and financial pressures. Businesses are changing themselves and businesses that sell education are responding to that new market. Some business schools join support networks

to facilitate that transition, some like BSL help initiate them, some however do so in isolation, and for those who are isolated it is hard to find a sufficient methodology.

Chapter 4. Literature Review: Fugal Voices of Dominance and Dissent

4.1 1987 - 2000

This part of the literature review is focused on a specific period of time covering the publication of the Brundtland report in 1987, the founding of the Business Council for Sustainable Development in 1990 as preparation for the 1992 Rio summit and the beginning of the millennium. This temporal specificity grants us a snapshot of the voices which shaped the movement; keeping this separate to the literature produced post-2000 allows the extent of acceleration in the field to be observed.

The business sustainability movement began in 1962 when Rachel Carson published *Silent Spring* (Carson, 1962). It came to a global agenda 1972 in Stockholm at the United Nations Conference on the Human Environment where 26 principles concerning the environment and development were agreed. As a child of the 1970's I remember the issues being raised at school during the early 1980's, however this was very much seen as anti-establishment discourse and a form of pedagogical radicalism to the left. Both sides, right and left, appear to have taken the same entrenched position. The sinking of the rainbow warrior under personal authorisation of the French president Mitterrand in 1985 (Veitch, 2010) attests to the unwillingness of governments and businesses to tackle the issues raised in Stockholm without coercion or real need. Ten years later when it became clear that these issues had grown worse, the UN decided to create an independent organization focussing on environmental and developmental problems. The World Commission on Environment and Development (WCED), more colloquially known as the Brundtland Commission. In 1987 the WCED produced a report titled 'Our Common

Future' (World Commission on Environment and Development, 1987). Following publication of this report business sustainability became a recognised issue, linking prosperity to ecology, and we began to see publications addressing this. The UN also sought to improve education on sustainability. In 1975 the United Nations Environment Programme (UNEP) together with the United Nations Educational, Scientific and Cultural Organization (UNESCO) had set up the International Environmental Education Programme (IEEP) which, in 1987, produced an 'International Strategy for Action in the Field of Environmental Education and Training for the 1990s' with the intention of dedicating a decade to environmental education. The original document spoke of 'evidence of increased deterioration of the physical environment, in some forms, on a world wide scale' (Union of International Associations., 2018, p. 7), the IEEP was a preventative rather than an emergency framework. The programme did not tackle the idea of business education, focussing instead on geography, ecology and environment, and there has been no activity since 1995. The aims of the programme would have been very well suited to a business environment, as it wished to:

Foster clear awareness of, and concern about, economic, social, political and ecological interdependence in urban and rural areas; provide every person with opportunities to acquire the knowledge, values, attitudes, commitments and skills needed to protect and improve the environment; create new patterns of behaviour of individuals, groups and society as a whole towards the environment; facilitate the development of environmental education for sustainable development by linking institutions and specialists in a network and processing and disseminating information. (Union of International Associations, 2018, para. 2)

It is probable that the programme, had it run for all of the '90's, would have placed greater emphasis on creating ways of integrating awareness and consumerism. If this had been supported by schools, governments and businesses, then the pedagogical changes in the business curricula we have seen in the last few years would have been evident much earlier.

One of the first major publications following the Brundtland report was 'Economy and Ecology: Towards Sustainable Development' (Archibugi & Nijkamp, 1989) a collection of chapters by different authors. Divided into two sections the first examined sustainability in economics, business growth and business longevity. These topics covered what business sustainability had previously meant; sustaining the lifecycle of a company. The difference now was that it embraced the environmental perspective. The second section covered cost-benefit analysis and necessary policy changes. The book was edited by an economist and a political theorist and, as such, reflects these priorities. Many other articles also sought to define and measure the concept of 'sustainability'. This period represents a very early stage of the exploration and politics of environmental sustainability in business; finance was dipping its toes into the water rather than taking the plunge, the topic being, at this point, an area of interest and not, as yet, of necessity. Books and articles tackling socially focussed business tended to be from an anti-capitalist angle, sometimes openly Marxist, 'at this point the reader may well suspect that we are pointing ourselves towards a socialist political economy. He/she would be quite right' (Bodington, George, & Michaelson, 1986, p. 2), and opposed to capitalism rather than trying to engage with it. With battle lines drawn up between business, socialists and ecologists, the 1980's and early 1990's, in general, with the exception of John Elkington (Elkington, 1980, 1987) and William Halal (Halal, 1984) had not joined the ideas together. Such a unified approach would

not occur until 1994 with Elkington's later articles and the development of his triple bottom line approach (Elkington, 1994, 1998)

Other authors were still puzzled by the whole idea of sustainability within businesses, and were trying to find out what it meant to them. Lynam and Herdt, ironically, were wondering if agriculture needed to consider planetary sustainability, which shows how far the dominant profit based thinking had separated environment from environmentalism (Lynam & Herdt, 1989). In fact there was not yet a definition of sustainability. Brown, Hanson, Liverman, & Merideth (1987) suggested it might be quite useful to have one because a 'a clearer understanding of global sustainability and the development of appropriate indicators of the status of basic support systems would provide a useful framework for policy making.' (p. 713). This implies that policy makers were not going to consider anything until someone had created a framework, there is no indication in any literature that proactive preventative work would be pursued by business or government independently. Asia was commissioning some of the first reports into sustainability, sponsored by the Asian Development Bank and written by Dixon & Fallon. Their 1986 book 'Economic Analysis of the Environmental Impacts of Development Projects' has been in print since its first publication (Dixon, Carpenter, Fallon, Sherman, & Manipomoke, 2013). In 1989 they were aware enough to write a paper about where there were serious difficulties including 'intergenerational implications of patterns of resource use, equity concerns, time horizons and non-negotiable alternatives (p. 73)'. Also in Asia during this time Gael McDonald produced a substantial body of work exploring practical business ethics (McDonald, 2000, 2004; McDonald & Donleavy, 1995; McDonald & Kan, 1997; McDonald & Nijhof, 1999; McDonald & Pak, 1996; McDonald & Zepp, 1988, 1989, 1990), looking globally but predominantly focussed on an Asian audience. Dixon, Fallon and McDonald were important

figures in ensuring the field of business sustainability was not populated purely by EU and USA centric authors. Giroux, a Freirean academic in the U.S. was focussing on politics and resistance in the classroom, trying to build a new sociology of education, with the teacher taking responsibility for the politics embedded in the classroom (Giroux, 1983, 1984, 1988a, 1988b; Giroux & McLaren, 1989).

At this time there was very little crossover of field. Economists studied the economy, farmers farming, lawyers law and tying this all together was the loose term ‘sustainable business’, although this meant different things depending on the field and the currently existing structures. The capacity for change also served as a limiter on the engagement of these different actors. It is pertinent to note the dearth of shared semiotics, but perhaps this is inevitable in any combination of interdisciplinary fields. From a practice theory paradigm this was not predominantly a time of joint linguistic acquisition and structure creation; although some progress towards this was occurring, such progress was glacial.

It had the feeling of being a time of gradual paradigm shifting rather than a period of crisis. Questions were being asked, and there were sometimes ideas of time pressure when the questions concerned ecological changes (Goodland, Asibey, Post, & Dyson, 1990), but the discussions had the feeling of opportunity and paradigm shifting rather than urgency, it was seen as a good idea whose time for debate had come rather than an imposition requiring action in the short term. As Noss (1991) put it ‘how on earth could anyone be opposed to sustainability’ (p. 120).

The publishers were realising that there was much to be said on this topic; during the 1980’s there were few journals in which these discussions could take place. The new journals introduced during the 1980’s (Journal of Business Ethics - Springer 1982; Economics and

Philosophy - Cambridge University Press, 1985; Environmental Pollution - Elsevier; Capitalism, Nature, Socialism - Taylor and Francis, 1988; Ecological Economics - Elsevier, 1989) were still polarising around social and capital. As an example, the journal of Business ethics in 1989 was publishing articles about whether or not business students could even acquire ethics because 'Business and economics students consistently perceive a greater need for unethical beliefs than students from other colleges' (Lane & Schaupp, 1989, p. 943).

The political scene of the world shifted greatly between 1989 and 1994; we saw the fall of the Berlin wall (1989), the end of the cold war (1991), the signing of the Maastricht treaty creating the EU (1992) and the end of apartheid in South Africa (1994). Governments had to get behind this shift in social thinking. They had to build new social structures, though there was little pressure that they should build them into ecologically sustainable ones. It was, especially in the EU, seen as a time when the emerging world could be guided into a more utopian, less possessive, position. Academics from this point were trying to be more practical in considering ecology and business.

The change in academic focus is noticeable from 1991, research methods were debated, and a more consolidated field began to emerge. Robert Solow, the Nobel prize economist working at MIT picked up on business sustainability and brought gravitas with him (Solow, 1991). It was a time when academics started to think about changing course and encouraging others to do the same (Schmidheiny & Timberlake, 1992); of note is Michael Porter's article 'towards a dynamic theory of strategy' which lays out long term strategic plans but which doesn't mention advantages connected to sustainability, an omission that he corrects later in 2006 (Porter, 1991; Porter & Kramer, 2006). Michael Porter's work is extremely influential. He is the most cited author in business and economics, and his ideas on competition are foundational

in all business programs. Today he is a strong advocate of business being socially centered and his TED talk on the subject has been watched by thousands. This suggests that although MIT was aware of the need to teach students about business sustainability in 1991, Harvard, where Michael Porter was a professor, was not in that paradigm yet. This is substantiated by an article of the same year from Porter's colleague at Harvard, Chris Argyris. Known for his work with Donald Schön on, among other things, the double loop learning model learning and congruence (Argyris, 1977; Argyris & Schon, 1978), which talks through the many alterations businesses need to make to their learning model in order to be ready for the changes to come, his article also omits mention of sustainability (Argyris, 1991).

There was little impetus yet, but Maurice Strong, the Secretary-General of the United Nations Conference on Environment and Development (UNCED) had asked Stephan Schmidheiny, CEO of the Swiss Eternit Group, and chief adviser for business and industry to the UN, in the previous year to 'spread the concept of sustainable development among the world's business leaders and companies ahead of the (Rio) Summit' (World Business Council for Sustainable Development, 2019), and he was able to get 48 CEO's on board by 1992. The business world was noticing a need and Schmidheiny and Timberlake (1992) produced a book 'Changing course: A Global Business Perspective on Development and the Environment'. Corporate Social Responsibility (CSR) was a term being mapped and modelled and starting to build as a concept (Carroll, 1991; Wood, 1991), even though Freeman and Liedtka (1991), looking at it from a critical perspective noted that it wasn't, as yet delivering on its promise.

In 1992 Costanza published a book with a threefold aim. To set a multidisciplinary research agenda, to set policy aims and to provide teaching material for undergraduate courses (Costanza, 1992). The view of academics in general was still very field centric, but the interested

fields were expanding (Common, 1995). John Dryzek (1992) suggested that all institutions needed to adopt a discursive democracy and adapt to the ecological needs being presented, and in a similar vein Welford (1993) published a reminder that ‘standards like BS7750 and the EU eco-management and audit scheme are based on a paradigm which stresses environmental management as a continuous cycle of incremental improvement, which ignores many of the wider aspects of sustainable development’ (p. 25). He was asking for buy-in from business as was Smart (1992) whose government financed report showed that reducing pollution in industry made sound financial sense. Two Nobel economists, Trygve Harvelmo and Jan Tinbergen, alongside Costanza contributed chapters to another 1992 book, reflecting on the five years since the Brundtland reports and the slow take up by the North, the South and the economists; UNCED is now over they said, it is up to us (Goodland, Daly, & El Serafy, 1992, p. 1) .

The reporting of major environmental disasters, and the legal responses to them was undoubtedly influential in the rise of businesses acknowledging their wider sphere of influence on the environment. There had been the Minamata disease mercury poisonings previously, but these were in Japan, and not in recent memory, so easily bypassed the conscience of western business school educators and businessmen and women, but the 1980’s brought Bhopal (1984), the hole in the ozone layer which was reported in 1985, Chernobyl (1986), the Piper Alpha oil disaster (1988) and Exxon Valdez oil spill (1989); media started bringing global warming to people’s attention.

At the same time as these shifts and disasters were occurring the journal market erupted, at least 19 new journals by leading publishers, in which the topic of business sustainability could be debated, were started in the 1990’s (see appendix). There were some prolific writers at this time as ideas on organisational management took new shapes, most notably from Stanford.

James March combined broad fields in his approach to organisational management with a long list of publications between 1991 and 1995 (Lave & March, 1993; Levinthal & March, 1993; March, 1991a, 1991b, 1994a, 1994b, 1995; March & Olsen, 1995; March, Sproull, & Tamuz, 1991) while Daniel Levinthal, whose PhD March had supervised, was also writing and publishing constantly, publishing five times between 1990 and 1994 (Cohen & Levinthal, 1990, 1994; Fichman & Levinthal, 1991; Levinthal, 1991; Levinthal & March, 1993). Senge's book the 5th discipline (1990) combining organisational thinking with systems thinking was a major influence as were Lave and Wenger (1991) who researched communities-of-practice. This period of time is the most influential in the development of pedagogy at BSL because it was now that the main influencers began their careers, or their study, and the new, sustainable business academic, coalesced. Another writer who emerged at this time was Paul Shrivastava who focussed on crisis management in business and the need for ecocentric pedagogy (Shrivastava, 1994). Shrivastava became part of the 50+20 movement and recently collaborated with Katrin Muff (Muff *et al.*, 2013).

The necessity of business to adapt to the emerging technology of internet and globalisation, can be visualised through an economic model which is used throughout this thesis, and explored in more depth in chapter 6.4. The Kondratieff wave, or cycle. This model shows how stress points in historical cycles impact on social innovation and dissent. His innovations are ones which change how market capital is conceptualised, this thesis concentrates on how academic capital is conceptualised, his measurement of the impact of new technology fits very closely with the historic, and present, impact of new pedagogies. Suggesting that as we see technologies expanding innovatively, we also see academic expansion.

The upswing in Kondratieff's model as new technologies emerged in the 1990's, meant business was becoming more open to learning, and there was a market for knowledge that could help them to achieve that (Attewell, 1992; Choucri, 1995; Eden, 1994; Garvin, 1993). Calls for collaboration across disciplines were made to bring interdisciplinary research together in order to assess the situation from different angles with the intention of engaging the debate and forming a metadata agenda. (Robottom & Hart, 1993a, 1993b). Frances Cairncroft, at that time environmental editor at the Economist, produced 'Costing the Earth' in which she too called for collaboration, in tune with current thinking she predicted that business will be crucial in protecting the environment and that 'together, wise government and inventive industry could be a formidable alliance for a greener world' (Cairncroft, 1991, p. 251).

In the field of education at this time things were moving too, Freire was still writing and giving lectures. He had recently published *A Pedagogy of Liberation and Education is Politics* with Ira Shor (Shor, 1993; Shor & Freire, 1987) and *Pedagogy of Hope* (Freire, 1994), and there was widespread optimism that the IEEP's International Strategy for Action in the Field of Environmental Education and Training for the 1990s would be effective. We were still in the section of the pedagogical wheel (see figure 10) where understanding others was the focus, and politics was integral in the classroom of those teachers looking to make a difference. Freire was regularly cited in bibliographies and efforts were made, most notably by Mezirow, to further understand transformational learning (Clark, 1993; Mezirow, 1990, 1991), apply Kolb's experiential learning theory (Kolb & Fry, 1974; Lewis & Williams, 1994), increase collaborative learning (Bruffee, 1993; Flannery, 1994) and become a critically reflective teacher (Brookfield, 1987, 1993, 1995). Mezirow, Kolb and Brookfield all credit Freire with being an influence on

their work. Calls were already being made to tie Freire into business education, or at least look at the possibility, with Gibson (1994) calling for a comparison of the two systems.

at first sight there seems to be no common ground between Freirean and enterprise approaches to education. The former is associated with radical social change; the latter small business development. If not actually in direct contradiction, two approaches appear to be at least substantially different. Yet there has been no comprehensive comparative analysis of Freirean and enterprise education. This might not matter if each were located conveniently on the fringes of the development debate. But this cannot be said to be the case; each leads into a set of issues underpinning development. The importance of comparison extends beyond an educational context and into the very core how development is understood and practiced. (p. 46)

Teaching was already combining two of the foundational concepts of this thesis, critical pedagogy and environmental education, most notably in the UK through the work of John Huckle. He was influential at this time as a British critical pedagogue, writing in the 1980's about values education in Geography (Huckle, 1983, 1985), and in the 1990's focussing on critical pedagogy and sustainability (Huckle, 1991, 1993). Teachers, as noted before, tended to be very left wing when talking about sustainability issues in the 1980's and Huckle was no exception. This divide between the Marxist (McLaren, 1995; McLaren & Lankshear, 1994; Welton, 1995) and capitalist (Erekson, Loucks, & Aldag, 1994; Firth, 1996) researchers and educators of sustainability was still evident throughout the early and mid-1990's, even though middle road socialism was building in some sectors of the business world. Where Freire was

used in business education it was still with low income sectors (Collins, 1996) and aimed at liberation from poverty. This 'red green' politics is something that both John and Martin O'Connor write about (O'Connor, 1994, 1998; O'Connor, 1993, 1994). Sustainability writers such as Fien were trying to bridge this; warning of new age romanticism whilst extolling the need for political conscientising (Fien, 1993, p. 13). Bill Drayton had set up Ashoka, the sustainable business foundation in 1980 to encourage this movement and in the 1990's the introduction of internet platforms helped it grow quickly. As the decade passed and technology created billions out of social businesses, the idea of making money by doing good became more acceptable. The end of the decade saw two more foundations created to support entrepreneurs who wished to profit by solving the problems of the world. The Schwab foundation (1998) founded by Klaus Schwab creator of the World Economic Forum and the Skoll foundation (1999) set up by Jeff Skoll, the former CEO of eBay.

Systems thinking (Bertalanffy, 1968) was also evolving as an important concept in the business sustainability, and sustainable education movements (Brown & Isaacs, 1996; Senge & Suzuki, 1994). The Elmwood institute 1984-1994, run by the system thinking author Fritjof Capra (Capra, 1997, 2002; Capra & Luisi, 2014) was founded when Capra realised that systems thinking 'seems to be the ideal framework to express the emerging ecological paradigm' (Capra, 1985, p. 475). The Elmwood Institute had a Global File project that collected, analysed and distributed information about successful ecological practices in business and published their findings which argued that 'the nineties are a critical decade, characterized by a profound change from a mechanistic worldview to an ecological view, from a value system based on domination, to one based on partnership' (Callenbach, Capra, Goldman, & Lutz, 1993, p. xi).


As the 1990's progressed the idea of accounting for sustainability in financial reports was explored. Kaplan and Norton published their highly influential balanced scorecard approach (1992) which is still widely used today, and concurrently in the UK accounting for sustainability was led by Bebbington and Gray (Bebbington, 1997; Bebbington, Gray, & Thomson, 1994; Gray, Bebbington, & McPhail, 1994; Gray, Walters, Bebbington, & Thompson, 1995; Owen, Gray, & Bebbington, 1997). Kaplan and Norton and Bebbington have opposite approaches, although both address accounting and sustainability, Kaplan and Norton created a model to be learned, taught and applied, 'banking' style. This was not part of Bebbington's solution. As she explored this field critical dialogue became a more important part of her work and Freire and Giroux were referred to in her articles (Bebbington, Brown, & Frame, 2007; Thomson & Bebbington, 2005). Interestingly for this thesis, she was attempting to bring critical theory and praxis into business audit practice in 2005. As a University lecturer it can be inferred that she was teaching this too, at the time that the movement from Freire to Fortune was beginning, and the Globally Responsible Leadership Initiative (GRLI) was born, making her a pivotal figure in business education in Britain. Her work allows us to see that the three underpinning concepts of this study, business education, social entrepreneurship and critical pedagogy, had started to naturally come together at this time in the minds of some teachers concerned with both business and ethics. For others new models integrated into old systems were sufficient. It would be several years before a merging of these lines of thought would enable both the guidelines of management frameworks, and the critical thinking needed to map them, to come together.

Academic pedagogues were building models as well, ones that move, for example, from constructivism to constructionism (Jonassen, Myers, & McKillop, 1996), incorporate reflective learning (Boud, 2001; Boud, Keogh, & Walker, 1994) and were building community and social

capital (Wilson, 1997). Business sectors were also creating codes of ecological standards, including the Responsible Care Programme for Chemicals (CMA, 1998), the Coalition for Environmentally Responsible Economies (CERES, 1993), the Business Charter for sustainable development from the International Chamber of Commerce (ICC, 1993), and the international Environment Management standard (ISO 14000, 1996). Frameworks and support networks were developing to help business convert ideas into praxis (Alier, 1996) and we see reports from local councils produced at about this time showing awareness that this is a problem that is not going to disappear unless action is taken by them, rather than leaving it to government in general (Douglas, 1997; Gibbs, Longhurst, & Braithwaite, 1998; Macnaghten, Grove-White, Jacobs, & Wynne, 1995). The publication by Makower 'Beyond The Bottom Line: Putting Social Responsibility To Work For Your Business And The World' (Makower, 1993) is another such publication, suggesting that being environmentally aware is the 'right' thing to do, asking nicely that business tries its best and offering ideas on how to do that, but not insisting. It offers a framework for compliance.

The literature between 1995 and 2005 is more expansive and collaborative, moving away from eco-efficiency in business towards socio-economic business (Angel & Huber, 1996; Gladwin, Krause, & Kennelly, 1995; Hart, 1997). Either critical pedagogy, systems thinking or integrative paradigms began to be increasingly incorporated, as part of an accepted shift in the language of the authors working in this field (Lankshear, Peters, & Knobel, 1996). The community-of-practice in the sustainable business field became less polarised and bibliographies more diverse. Business strategy was viewed in a more complex manner (Clarke & Roome, 1999; Roome, 1998) and innovative ideas were starting to emerge for how to tackle environmental issues through business (Barrow, 1995; Barrow, Brown, & Clarke, 1995; Kumar & van Dissel,

1996; Lozada & Mintu-Wimsatt, 1995; Miyatake, 1996). Authors continued to bring disciplines together for assessment (Sauvé, 1996) and one way for CEO's to show they had the long term interests of their company in mind for them was adding some 'red' (or rather green) social credentials; we would see the results of this in the coming decade and it was foundational to business schools, like BSL, having a network of businesses who had taken on the ecological paradigm in the late 1990's. Leaders like Ray Anderson, founder and CEO of Interface who was inspired by Paul Hawken's book *The Ecology of Commerce* (Hawken, 1993), reading this book

was what Anderson (2019) in an interview calls a shotgun moment . In 1994 Anderson set his company a mission, which he named 'mission zero', and in which he tasked Interface:

To be the first company that, by its deeds, shows the entire industrial world what sustainability is in all its dimensions: People, process, product, place and profits — by 2020 — and in doing so we will become restorative through the power of influence. If we're successful, we'll spend the rest of our days harvesting yester-year's carpets and other petrochemically derived products, and recycling them into new materials; and converting sunlight into energy; with zero scrap going to the landfill and zero emissions into the ecosystem. And we'll be doing well... very well... by doing good. (Interface Inc, 2019)

Interface was very successful, met their mission, worked with other business leaders, and developed teaching and mission programmes which are still inspiring change today. Whalley and Whitehead's (1994) 'It's not Easy being Green' was another text aimed at CEO's and business

leaders which had a large influence and was cited widely. It was not until the late 1990's and early 2000's that there were real changes, but the seeds had been sown in individuals. We were starting to see pressure shifting from government and broad business groups to writing targeted at individual leaders and lone businesses, there was warning too for those using 'fuzzy' buzzwords (Palmer, Cooper, & Van der Vorst, 1997), business was expected to take this seriously and the field around business sustainability was becoming less tolerant of business as usual with greenwashing (Levy, 1997). This was not yet at stage where we were calling for sustainable entrepreneurship and new ways of thinking about the creation of businesses, but we were seeing established businesses challenged by change campaigners, and some were taking it seriously. The era of incremental ecological changes was about to become an era of systems change, as Stephan Schmidheiny, chief adviser for business and industry to the UN, founder of the World Business Council for Sustainable Development and author of 'Changing Course' (1992) was able to report 'The WBCSD has collected evidence, mostly from its membership, which indicates some "signals of change." These signals add up to an identifiable change of course—a paradigm shift—away from a fractured view of environment and development issues, to a holistic view of business and sustainable development' (Schmidheiny, Chase, & de Simone, 1997, p. 145).

Supply chains had become the next business focus (Lambert, Emmelhainz, & Gardner, 1996; Lamming & Hampson, 1996) and strategic performance was linked to success in managing the supply chain (Selen, 2001; Waddock & Graves, 1997). Building strong partnerships was seen as fundamental to this (Elkington & Fennell, 1998; Hartman, Hofman, & Stafford, 1999; Murphy & Bendell, 1997). Measurements and compasses were being put in place (Ranganathan, 1998; Spangenberg & Bonniot, 1998; Young & Welford, 1998) and with all of


the pressure and support available by the turn of the millennium, business were not alone and no longer had any excuse. They increasingly had networks, measures, reports, ideas and support. There was the internet for research, and globalisation for partnerships and supply. Those that ignored all these were either not keeping up to date or being wilfully dismissive. Certainly being wilfully dismissive was still seen as acceptable, it was a comfortable world for businesses and business schools, and it was perfectly possible to pretend sustainability and the environment was somebody else's problem. From a critical perspective however, the knowledge was there to be examined. How the dialogue on the state of the environment surrounding businesses was read, annotated and edited by the actors as the business world collapsed, would become the power struggle of the next millennium.

4.2 2000 - 2008

By the end of the 1990's we had lost Freire and gained the triple bottom line. Classroom teaching had taken many of Freire's ideas, started stripping out the politics and moving to processes, renaming concepts and instead of Freire being a primary influence he became secondary. The inspiration behind those who inspired others. Concern was also growing that Universities and business schools were becoming corporations (Craig, Clarke, & Amernic, 1999), a field that Barnett would come to dominate in the next few years (Barnett, 1997, 2004), and therefore disturbing a universities academic income potential by being subversive, or even challenging, was not encouraged (Amsler & Bolsmann, 2015; Amsler & Canaan, 2008). The pedagogical wheel (see figure 10) had swung from 'great people' to 'protective people' with globalisation; protectionism became necessary to ensure expansion and change was balanced by certification and accreditation. Ideals became reconciled into careers and the voices of change

became clearer and calmer. The ‘red’ socialist dialogues marking sustainability mellowed as new voices, created in part by the spread of the internet and the beginnings of social media, gained traction. Parts of the corporate elite were still able to block out uncomfortable truths and continue antithetical egocentrism, but not all, and many new entrepreneurs believed that they were wrong to do so. Lush had been founded in 1995, as was eBay and Craigslist, and by this point in time had become extremely successful. Social businesses were thriving and campaigners for corporate social responsibility were coming from inside business not just from ecological or academic perspectives. This ran in parallel with the beginning of a collapse in the wider societies trust in business and business leaders. In 1995 Barings Bank had collapsed, which was unsettling, but it was blamed on a rogue trader acting independently, and the damage was to his reputation. Big shocks came swiftly in the new millennium; Enron, and Worldcom in 2002; Arthur Anderson and Adelphia communications in 2003, Parmalat in 2004, Lehman Brothers (and most of the financial industry) in 2008. All of them collapsing through internal corruption or financial mismanagement coupled with bad business ethics. Business leaders and banks had lost credibility on one hand, and social businesses were building up credibility on the other. When the fallout from all these scandals began to settle, around 2010, we see enter a phase where society begins to redefine itself. At the start of the millennium though we were still self motivated ‘protective people’.

It is interesting that there is a natural hiatus in articles in between 1998 and 2001. It appears to be a period of consolidation and taking stock; nothing radically new being said and several reviews and reiterations of argumentation debated prior to 1998. This continued into the millennium. There had been a little interest in how business students were being prepared in tertiary education very late in 1999, but this was mainly in engineering (Boyle, 1999; Crofton,

2000; Krehbiel, Gorman, Erikson, Loucks, & Johnson, 1999), and Bebbington, as we saw earlier had been active in accountancy (Bebbington, 1997). ‘Rethinking Management Education’ (French & Grey, 1996) was also influential but the business schools had siloed themselves, each expected to manage things by themselves in their own way. It appears that teaching the Kaplan and Norton model (Kaplan & Norton, 1992) and the Carroll model (Carroll, 1991) allowed business schools to tick the sustainability box, and that was their main concern. An article about teaching economics in the 21st century, for example, published in the journal of economic perspectives, manages without mentioning the changing economic models for sustainability at all (Becker, 2000), and those that were speaking out knew a more sustained assault was necessary; ‘Attempts to transcend the strong currents of management orthodoxy and its analogous educational precepts emit only occasional and sporadic gusts’ (Dehler, Welsh, & Lewis, 2001, p. 2). One such gust in economics was Bernard Lietaer, an economist with a radical plan for the re-imagining of money for a sustainable world and large influence on Kate Raworth . His book ‘The future of money: Towards new wealth, work and a wiser world’ (Lietaer, 2001) initiated debate on models of finance that enabled future finance educators to feel freer to envision things differently and begin exploring a shift in paradigm on how to think about money. He writes ‘money is a tool that should be serving us, rather than being our master. And since it is a man-made concept, it can be re-thought, redesigned’ (p.13), that idea of rethinking and redesigning has filtered through to pedagogy and business itself. On March 15th 2019 a new website was launched called ‘the money question’ , a pluralist platform for those who think they have better answers to the money question. It is a direct descendant of Lietaer, the single voice that allowed critical thinking in economics to begin.

A second ‘new’ exploration of an idea was seen in November 2001, with the question ‘why sustainable development remains largely at the margins of business school curricula’ (Springett & Kearins, 2001). This question becomes important in the literature during the years that immediately follow.

The article by Springett and Kearins appears to be the first call for action in business schools. Late 2001 does appear to be the beginning of pressure on business schools to introduce sustainability into their curriculum in a more critical way. This is entirely in line with the need to have something to teach. Talking about the need for sustainability and transparent accounting might be laudable, we have seen that this was happening from 1991 onwards, but the new business information systems which would become the data collecting cornerstones for enabling sustainable business were just being designed and tested (Atkisson & Hatcher, 2001; Caldelli & Parmigiani, 2004; Chen, Boudreau, & Watson, 2008; Melville, 2010). The push from the UN and Global Compact were influential factors; but business sustainability in praxis was still evolving, and without the field experience it wasn’t surprising that it was rarely found in business schools. There remained insufficient research into how this could be taught, who to, and where.

There were broad books on education and sustainability emerging, Wheeler and Bijur published ‘Education for a Sustainable future: A paradigm of hope for the 21st century’ (2000) and Sterling published ‘Sustainable Education: Re-Visioning Learning and Change’ (2001). Neither of these were specific regarding education level, though tertiary was mentioned as being important. Later in 2014 Sterling, together with Huckle, published Education for Sustainability (Sterling & Huckle, 2014) which does include recommendations for business schools, but this is not yet part of his agenda. We do see movement elsewhere; immediately after the Springett

article was published we see the first call for critical pedagogy to be used in business schools, specifically for management education (Dehler *et al.*, 2001).

Gordon Dehler is an organisational management professor who was writing from the late 1980's about politics and organisational effectiveness (Welsh & Dehler, 1988), flow and spirit as important aspects of management effectiveness (Dehler & Welsh, 1994), intentional learning and the application of Alfred North Whitehead's educational philosophy (Dehler, 1996). Dehler was developing his interest in organisational management through a Goethean lens, and that appears to have led him, excitingly, to wish to problematise rather than simplify. A Goethean approach relies on this complexity since the underlying concept adopts a holistic rather than systematic perspective.

Particular attention is devoted to the avoidance of simplifying the issue by developing 'solutions' that purport to resolve the dilemma, favoring instead an approach that problematizes it and thereby embraces the extant complexity. A framework for complex understanding is developed focusing on context, process, contradiction and action. The intent of this argument is to promote and extend the ongoing dialogue in the management learning arena. (Dehler, 1998).

In the context of complexity Dehler and his co-author Ann Welsh were influenced by Habermas, Foucault and Giroux. Following from them to Freire was to be expected. The 2001 Dehler, Welsh and Lewis article is not only descriptive of issues that need to be overcome it is derogatory in tone and pokes amusement at the paradigm of teaching business, as played out in business school curricula at the time, in which the dominant focus in educational orthodoxy. They summarise what they believe went wrong in business school curricula:

...preparing managers for the industrial era was relatively straightforward. Debate emerged in the wake of the principles-of-management approach whose purpose was to reduce the complexity of managing to a reductionist set of functions or roles. Of course, an important covert assumption was that only those who held 'management' positions undertook these activities! Consequently, the dominant focus in educational orthodoxy as played out in business school curricula led to a prevailing managerialist and functionalist perspective with an instrumental orientation grounded in the trappings of technical rationality. (Dehler *et al.*, 2001, p. 4)

It is clear from this article a paradigm change was beginning to reach followers, as Kuhn predicts, in management education, when the millennium turned. The dry humour used by Dehler, Welsh and Lewis presupposes readers to be complicit with them

Even a noted economist such as Lester Thurow acknowledges the irony that 'major theoretical foundations of economics survive despite lack of empirical support ... primarily because they assume sophisticated form devoid of factual content' (Cheit, 1985, p. 50). Having reviewed more than 200 articles and gathered evidence for the 13 main complaints about MBA programs, Dehler, Welsh and Lewis note that Cheit placed these into four categories: 1. they emphasize the wrong model, 2. They ignore important work, 3. They fail to meet society's needs, and 4. They foster undesirable attitudes (Cheit, 1985 in Dehler, Welsh & Lewis, 2001, p. 5).

Dehler, Welsh and Lewis (2001) liken critical pedagogues in the business classroom to freedom fighters battling the establishment.

...management scholars who offer thoughtful critique of undergraduate and MBA curricula, and of the embedded traditional pedagogies and institutionalized understandings, are treated as deserters from the perspective of those living in the camp of loyal functionalists who stubbornly defend the status quo. (p. 3).

There is a real commitment to the Freirean methodology and detailed explanation regarding where and why this can be used in the business school. There is however an ironic blind spot in his arguments for criticality. He does not extend his thinking to what the future business leaders they are teaching will be doing in their businesses, apart from managing people. Instead of offering complexity, they fall into their own trap of siloed simplicity. Managers do indeed need to be critical thinkers because the world is complex and becoming more so, but that is only half the argument. Managers need to be critical thinkers because what they do has profound implications on people and the planet. Harney has thought to question why there is no critical focus, and suggested that there needed to be an object to direct attention, but at this point there was still no concrete idea of using sustainability as the key. He attempts to

analyse why critical management education has been unable to find a new object appropriate to this new generalization of management, and speculates on what the critical and political benefits might be of escaping older notions of the business school as a site of socialization for a social category of managers. (Harney, 2007, p. 139)

Pfeffer, a professor of management education at Stanford University, was one of the authors who originally brought inspiration into this study with his article ‘why the assholes are winning: money trumps all’ (Pfeffer, 2016); he was also a provocative voice at this time, writing together with Christina Fong. Their ‘The end of business schools? Less success than meets the eye’ (Pfeffer & Fong, 2002), and ‘the Business School Business’ (Pfeffer & Fong, 2004), build on his 1997 book about ‘New Directions for Organization Theory: Problems and Prospects’ (Pfeffer, 1997, p. 178) and present some harsh realities about the vision of some business schools at the time, and their ineffective teaching as a result of this. Dehler *et al.* (2001) cite Pfeffer as an influence on their work. Ferraro, Pfeffer & Sutton (2005) take this further in ‘Economics language and assumptions: How theories can become self-fulfilling’, discussing how assumption, without empirical validity, if taught as normative thinking can create the illusion of truth to the extent that it, in some way, manifests as reality. If a business school is to create a reality, as opposed to seeking empirical validity, then there should be an acceptance of responsibility for the reality created. This retrospective look at the literature pre-millennium allows us to see that the dots that needed to be connected were being drawn at this time, and how the separate strands were starting to interweave. Henry Mintzberg (2004) in his book ‘Managers not MBAs’ describes the corrupting, dehumanizing effect that applying formulas to situations, has on organizations and social institutions and suggested several reforms of business education in order to transform the sector.

There were plenty of voices speaking out about the commercialisation of education in the early part of the millennium. The book ‘Education, Inc.: Turning Learning into a Business. A collection of articles’ by Kohn and Shannon, originally printed in 1987 had been revised and extended and included ten articles by twelve authors, all of them questioning the role of the

educator in the new corporate school system. Critical thinking and education in fact was becoming less and less a matter of the voice of students and more a matter of freedom for teachers, and, in some cases a polemic about tenure (Giroux, 2011a)

Once again, it was just a matter of waiting for the connection to be formed. Once it was, the literature concerning organisational management became concerned with criticality, especially post 2008. Organisational management in business has been a growing field since Peter Drucker's 1954 book 'The Practice of Management'. One of the maxims contained within it was 'what can be measured can be managed' (Drucker, 2012); throughout the development of the field, measurement had been of primary importance. During the early 2000's there was a split between those in management education who were exploring extant measurement frameworks for incorporating sustainability, such as the scorecard approach (Burritt, Hahn, & Schaltegger, 2002; Figge, Hahn, Schaltegger & Wagner, 2002), and Otley's management performance framework (Ball & Milne, 2005); and contrastingly those who were seeing too much control, not enough passion and too little change (Ottewill, 2003; Pfeffer & Fong, 2004; Shrivastava, 2010). Giacalone (2004) goes further:

Business professors promulgate a worldview that facilitates questionable decisions. They create brilliant tacticians who know how to play the end game of wealth creation, where financial success is defined without transcendent responsibilities. But in search of a personal or corporate gain, proponents of this instruction aid and abet physical, psychological, and spiritual toxins for the students, the organizations they work for, and society at large. (p. 415)

By comparison to what was to follow after corporate social responsibility scandals (CSR) such as Rana Plaza in 2013, when the call for action began in earnest; these are gentle nudges towards change but are representative of the awareness that models alone were not going to provide business schools with the solution to climate change. They were a wake-up call to any reader who may have been unaware that social responsibility, independent of climate change, was not on the business school agenda at all at this time.

Business schools did seem to be adapting by 2007. A study of Ethics, CSR, and Sustainability Education in the Financial Times 50 leading business schools revealed that:

(1) a majority of the schools require that one or more of these topics be covered in their MBA curriculum and one-third of the schools require coverage of all three topics as part of the MBA curriculum, (2) there is a trend toward the inclusion of sustainability-related courses, (3) there is a higher percentage of student interest in these topics (as measured by the presence of a Net Impact club) in the top 10 schools, and (4) several schools are teaching these topics using experiential learning and immersion techniques. We note a fivefold increase in the number of stand-alone ethics courses since a 1988 investigation on ethics.

(Christensen, Peirce, Hartman, Hoffman, & Carrier, 2007, p. 347)

A new book by Wankel and Stoner towards the end of the decade is about ‘transforming management education, from being part of the problem, to being a significant part of the solution.’ (Wankel and Stoner, 2009, p. 3)

It includes the authors experiences of transformational pedagogy in an MBA programme. It also features other writers' experiences of 'the short and glorious history of sustainability' (pp.19-50)


Things were progressing even though the preponderance of literature on management education was, and to some extent, still is, dominated by writers comfortable in the existing management sphere of education; and the dominant perspective was for strategic overviews which are 'teachable' in a traditional 'cash cow' MBA format. Despite the frustration at the lack of voluntary progress in the business and business education sectors, the dominant voices had not silenced or drowned out the voices of those bringing conscientization to the classroom.

However, 2008 was looming, the age of austerity and cataclysmic normlessness. The experiences of the critical pedagogues would allow them, though arguably less strategically at first, grow in strength and provide valuable insights of their own in the hope that a new critical pedagogy would emerge that would passionately engage business leaders in sustainability, and allow them to hear the cries of the wounded planet.

4.3 2008 - 2019

Literature post 2008 was very different in tone from the late 1990's. Just as the ecological disasters created change in 1992, management disaster changed the tone in 2008. By 2010 there was a body of research built up around critical pedagogy in the business school, much of it coming from academics critiquing themselves, probably in response to the financial collapse in 2008, viewed by many as a fundamental intellectual failure (Currie, Knights, & Starkey, 2010). In an interview for BBC1 shortly after the 2008 crash Lord Turner, Chairman of the UK Financial Services Authority said about business schools 'Every cloud has a silver lining. There

could be no more opportune a time to reflect critically on business schools and the education

they (we) profess to provide' (The Andrew Marr Show, 2009) . It seems he was far from a single voice. In their book 'Confronting managerialism: How the business elite and their schools threw our lives out of balance' Locke and Spender (2011) go so far as to say 'no aspect (of that harm) is more pernicious than the role business schools have played in reinforcing the caste's sense of itself and the legitimacy of its predatory interests done in the name of good management' (p.2).

After the banking collapse of 2008 academics became increasingly frustrated by their directors insistence that they continue a curriculum that did not address the root cause of the problem (Beverungen, Dunne, & Hoedemaekers, 2013; Chang & Aldred, 2014; Navarro, 2008; Schumpeter, 2009). This was, in part, a reason for universities and independent business schools to dedicate departments or even the entire school, as in the case of BSL, to the furtherance of social justice and sustainability. They wished, at least, to rewrite the curriculum (Schultz, McSurley, & Salguero, 2013). By focussing initially and primarily on the MBA this would have the added benefits of being financially lucrative, tapping into a growing market and influencing leaders directly. According to Turner (2012) in 2008 just twenty universities offered such courses, by 2012 there were over 120 and it is continuing to grow, both in the established sector, and through alternative providers. Older universities such as Harvard who were the first to offer a 'social' enterprise MBA in 1994 did not see it as 'business'. That is what has changed. Schools like BSL who began their programme in 2011 see sustainability as being sustainable i.e profit making, and that is also the way that established businesses are seeing the qualifications too. The sector is increasingly important for businesses.

Arvidsson (2010) has linked this movement directly to the structural transformation caused by the information society. He does not believe the emerging ethical transformation should be treated cynically. It is not ‘a New Spirit of Capitalism, in which the critique put forth by the social movements of the 1960s and 1970s has been incorporated and transformed into a new way of legitimizing the same old forms of exploitation and capital accumulation’ (Arvidsson, 2010, p. 637) which had been a critique of the earlier decade (Boltanski & Chiappello, 1999).

The UN Global compact on sustainability had been founded in 2000, and extended in 2006 to include principles for responsible management education (PRME), the UN influence and the collapse of social trust meant business was no longer in its own bubble. There is a return to fiery speech and inciting titles such as ‘Business pedagogy for social justice? An exploratory investigation of business faculty perspectives of social justice in business education’ (Toubiana, 2014) and ‘Social justice interrupted? Values, pedagogy, and purpose of business school academics’ (Fotaki & Prasad, 2014). Fotaki and Prasad (2014) in fact rail against constraints in the university system:

Returning to Paulo Friere’s (1970) idea of “conscientization,” we propose that business school academics should use the classroom as a forum in which to develop what Friere calls “critical understanding.” In sum, these two points present discursive sources of agency to move toward redressing the systems of institutional constraints, which are currently thwarting business school academics engagement with social justice. (p. 103)


This has been a theme in the literature since globalisation turned universities into, often quite literally, corporations (Amsler, 2015; Barnett, 1997, 1999, 2004; Eurich & Wade, 1986; Marginson & Van der Wende, 2007; McNay, 1995).

The literature focussing on what is wrong with business schools in the years following the 2008 crash were manifold, some of the most influential articles on teaching deficiencies are cited above, but other issues were raised too, the ‘smell of the place’ (De Vita & Case, 2016), accreditation (Lowrie & Willmott, 2009; Wilson & Thomas, 2012), competition for media rankings (DeAngelo, DeAngelo, & Zimmerman, 2005), lack of integration of business with the environment (Stubbs, 2013), even fear of creating criminals (Zingales, 2012). Fundamentally the message was that business schools, ‘which are at the forefront of teaching organizational change management, need to change themselves substantially’ (Mitroff, Alpaslan, & O’Connor, 2015, p. 85), and face the realisation that they have in their possession and understanding empirically valid models of organisational change. As Klimoskli and Amos (2012) point out, business school faculty ‘really are capable of transforming our students into leaders’. It sounds like revolutionary talk because revolution is what we are currently witnessing. Post financial crisis, having already crossed three of the nine planetary boundaries (Rockström et al., 2009; Steffen et al., 2015), there is a purging of power. The journalist Duff McDonald attacks the ‘heat seeking money missiles’ (Nader, 2017) and moral failure of the Harvard MBA elite in his well-received book *The Golden Passport* (McDonald, 2017), it is well researched polemic aimed straight at those currently in power. The feeling in the literature was that the time for talking was over. What was needed now was action. There was an upsurge in books, not urging change but delivering answers ‘The future MBA: 100 ideas for making sustainability the business of business education’ (Weybrecht, 2017), ‘Making sustainability work: Best practices in managing and

measuring corporate social, environmental and economic impacts' (Epstein, 2018), 'Leadership for sustainability: An action research approach' (Marshall, Coleman, & Reason, 2017). On the pragmatic side in 2013 Peter Nemetz published 'Business and the Sustainability Challenge: An integrated perspective', a textbook for MBA students and higher-level undergraduates with a comprehensive overview of the issues of sustainability as applied to business. For the first time lecturers had a single source of information which included case studies and some suggested tools for teaching. Not a pedagogy, but help for those needing to build and apply understanding. As noted in the preface, the book was necessary because 'the large array of books on the subject tend to fall into one or two general categories: (a) highly specialised, unidisciplinary studies in such areas as marketing and accounting; or (b) broad and generally exhortatory works on sustainability and corporate strategy.....this textbook is an attempt to fill this gap' (Nemetz, 2013, p. xxiii). A major step in organisational thinking came from Frederic Laloux in 2014. His book, *Reinventing Organisations* (Laloux, 2014), has influenced BSL to redefine their organisational structure. As Katrin Muff explains:

The next evolution of the type of organization that you need in order to address the societal challenges that are going around us, or to simply be flexible enough to deal with the increasing rate of change that is happening in the world, would be a self-organized mechanism, whereby the direction of the organisation is no longer set by one person or a small group of people, but, actually you allow, enable, and encourage the organisation to develop where it needs to, with kind of like an octopus having a lot of feelers out there and that can kind of move in a much more intelligent way,

than just that one head that makes all the decisions. (Business School Lausanne, 2016a).


In 2018 disarray in the political situation in Britain with Brexit, in the USA with Donald Trump, in France with the '*gilet jaunes*', and Katowice with COP24 was contrasted with a breakthrough in academic study. There were two facets to this, firstly a publication of statistics that showed Triple Bottom Line, sustainability and accountability were making a difference. 'Enlightenment Now: The Case for Reason, Science, Humanism, and Progress' (Pinker, 2018) measured 15 dimensions of human wellbeing with a myriad of data. Producing statistics and charts to show that long-term investments by companies, helped by globalisation and new technologies, have enabled the world's poor to dramatically raise their material standard of living. Pinker (2018) discusses the growth of humanism which he calls 'good without God', coming to the conclusion that 'one of the most important instruments for countering the Nietzschean worldview is education based on reason and science and, in particular, courses in Critical Thinking' (p. 410). The second important publication was the IPCC 1.5°C report  which was commissioned in 2016, following the Paris Climate Agreement in 2015. It was designed not simply to report on climate change and predict the future consequences at current rates of pollution, but also to give guidance on intervention. Four different scenarios are followed with suggested methods of carbon control and expected results if these are implemented. It therefore gives, for the first time, clear direction to countries and to large businesses. This data can be applied to the planetary boundaries framework for a safe and just space (SJS) published by Kate Raworth for Oxfam in 2012 (Raworth, 2012), which is more recently, and further, explored in her book 'Doughnut economics' (Raworth, 2017). In


2018 the University of Leeds produced a report entitled ‘A good life for all within planetary boundaries’ (O’Neill, Fanning, Lamb, & Steinberger, 2018) which introduces the ‘embodied human appropriation of net primary production’ (eHANPP), a balance of needs versus usage per capita, thereby letting us measure things more accurately on a micro level as well as a macro one.

From 2018 therefore we have clear guidelines. The start of a roadmap towards the creation of a workable system to balance needs and save the planet. 2018 was a major year for sustainability education at BSL. The GAPFRAME week at BSL adopted a new learning programme for the MBA students, combining the voices of leaders in different fields. 50+20,

Kate Raworth, Christian Felber (Founder of Economics for the Common Good or ECG ),


Kim Polman (Reboot the Future ), Arash Golnam (systems thinking), Ulrich Goluke (blue-

way ) and Katrin Muff to create a paradigm-shifting learning week in each of the four semesters. BSL also launched an openly subversive professional development course entitled ‘Disrupting the Business Model – Strategies for a Sustainable Enterprise’. As Scott Poynton

founder of The Forest Trust (now the Earthworm Foundation ) pointed out in 2016, subversion is a key part of BSL


...we both felt that there were probably things that The Forest Trust and BSL could do together, and since then Mary's very kindly invited me to sit on the advisory board of the BSL platform for business and human rights, and it's a really... it's a new adventure, it's a pioneering adventure. I think

it's making a lot of businesses a bit nervous and I think that's great because this is this word we use now about being disruptive and I think BSL is

very disruptive.  (Business School Lausanne, 2016e)

Disruption in the classroom was mirrored in politics.

Martin Parker (2018), professor of Organisational Studies at Bristol University has a new book that challenges the system even further; shut down the pernicious business schools with their lack of responsibility to society and their emphasis on the market above all else, and instead create a 'School for Organising'. An institution which does not reproduce the dominant model, which instead develops different organisational models, teaches in different ways, and enables individuals to 'discover alternative responses to the pressing issues of inequality and sustainability faced by all of us today' (Parker, 2018). In a YouTube interview for Going

Underground, part of the Russia Today network , Parker says 'business schools are very dangerous institutions. They're institutions that teach a very particular model of capitalism that celebrates certain kinds of organization and economy to the exclusion of all sorts of other alternatives'. (goingundergroundRT, 2018).

Business Schools with purely capitalist paradigms are vulnerable; they should be worried about their future because the context in which business is interacting with the environment is changing rapidly. Now that a climate emergency has been declared by the UK we can expect not only action and expectations, but legislation on transparency and reporting. As at April 20th 2019 47 out of 59 UK County councils had declared an emergency and issued their targets, and Newcastle and Bristol Universities had also declared a climate emergency (Climate Emergency

U. K., 2019). The issue of transparency in the value chain is not likely to disappear. Business needs to solve it, not simply outsource their values to an accrediting body, and they need skilled staff to do that. Hawawini (2005) sees them surviving as they are only in rapidly developing countries, for those in mature countries it is a case of evolution or extinction. Students and employers have a complex environment to navigate and peculiar demands to satisfy, they will go where those needs are best met. Businesses face a grave threat if they do not have a skilled workforce, and the skills needed are evolving along sustainability lines, they need staff skilled in ecological economics with a truthful understanding of economic pluralism (Durham Society for Economic Pluralism, 2017). For business, understanding the complexity of how their business interacts with the planet and its people is becoming essential for their ability to survive and stay competitive (Park, Majumdar, & Dhameja, 2009), the same should be true of the business school. The future of business is evolving towards a circular economy, but business schools must be aware that 'reduce, reuse, recycle' should be in their curricula content, not their curriculum or teaching methodology.

Chapter 5. Case Study: Gap Frame Week 2016

(a micro view of a specific learning environment)

5.1 Exploring the detail

‘The Gap frame week is a very complex and interesting thing, because it's so different from anything else. It's a week of just pure collaboration between everyone. Every time we've done it, I have found working with the people I've been around has been unbelievable. They're so motivated, they're so interested, and more than that, they're just so excited to see what the world can become and how’ (Business School Lausanne, 2018c).

This section of the thesis explores quotes from observations, interviews and texts gathered, which were used to make sense of the ideas being thought through, and find common ground. The intention has been to take the situational, and social, context and juxtapose the voice of Freire and the voices of BSL. The voices of fortune. Banking opposed to banking style education, to locate the alignment.

The intention is to illustrate parallelism through stories, by listening to the individual voices and the way they express their connection to the world as they see it. they are:

- Both trying to solve pressing social problems
- Both using education as a tool
- Both needing to hear many different layers of story to arrive at a truth
- Both interested in individual and community responsibility
- Both trying to build a new style of leadership which will tackle damaging dogma
- Both combating state failures
- Both looking to train leaders that go out with a new language to change people's perspective about thriving.


Freire wanted to give individuals the tools to survive and thrive, BSL wants to give communities the tools to survive and thrive through business. Freire claimed to have only one desire: ‘that our thinking may coincide historically with the unrest of all those who, whether they live in those cultures that are wholly silenced or in the silent sectors of cultures that prescribe their voice, are struggling to have a voice of their own (Freire, 1972, p. 3). The management culture that has silenced critical thought and so enraged the educators and students trapped within a broken system, who see the errors but are silenced by the power and financial might of the prescriptive voice have resurrected Freire in the current historical climate because 50 years on from ‘Pedagogy of the Oppressed’ we are once again in battle with the oppressors. This time Freire needs to work within fortune to free the silenced and challenge the economic imbalance of the world. As he says an interview available on YouTube ‘being tolerant is not a question of being naive. On the contrary it is a duty to be tolerant. An ethical duty, a historical duty, a political duty. It does not demand from me that I lose my personality’. (LiteracyDotOrg, 1996)



. A student at BSL puts it: ‘Culture and creativity play everything in business. You can't be in business without being creative, or you can, but your business will fail.’ (Business School Lausanne, 2018c). The pictures taken at BSL have been labelled to show where and how Freire’s principles can be observed in praxis.

GAPFRAME week developed as a result of the synergy between the academic research of Katrin Muff and her pedagogical work as Dean (at that time) of BSL. As an academic Muff’s work is focussed on the UN’s 17 sustainable goals and finding ways these can be achieved. The UN published these goals in September 2015, the year previous to GAPFRAME week; In October 2015 Katrin Muff and Agnieszka Kapalka of BSL together with Thomas Dyllick of the

University of St Gallen, began creating a framework called GAPFRAME, to ‘highlight the gap between the current state of the world and a desired future state’(Muff, Kapalka, & Dyllick,

2018, p. 349). Gapframe.org  contains the results of this research, a composite index of how 196 countries in 22 regions compared to the sustainability goals in economy, society and governance.(Muff, Kapalka, & Dyllick, 2017). Muff and Dyllick had also designed a business sustainability typology (Dyllick & Muff, 2016, p. 168) to help business rethink their orientation.

The GAPFRAME, a statistical analysis of countries progress towards the 17 UN sustainable development goals (SDG’s), and business sustainability 3.0 a typology of business which thinks of the SDG’s as their purpose rather than their duty, are practical tools for business and business schools, however there needs to be a particular paradigm present before the models can be adopted. As Dean of a business school, Katrin had both the opportunity and the motivation to further her research, and deliver transformational pedagogy. Whilst Katrin was not the programme designer of GAPFRAME week, as director of the BSL vision it was designed around the school’s mission and goal. The GAPFRAME week allows the students to explore sustainability issues, and helps Katrin and the rest of the faculty notice how and where understanding of issues takes place. Whilst it is expected that the students are already open to these ideas ‘you are a little bit of a socially biased group, as you will have chosen BSL not only for the fact that it provides business education, but hopefully you will have also chosen BSL because you are sustainability minded’ (Business School Lausanne, personal communication, October 06, 2016), it is still a paradigm shift to move from business sustainability to working with the GAPFRAME and business 3.0.

What follows is a story, through pictures, of how the team at BSL, having already

clarified their vision and mission, put their research ideals into pedagogical practice. It reflects the struggle in conscientizing ideas. There is a clear goal, and steps are in place to achieve those goals as we shall see, but there is a big difference between working with academics and business leaders who already share your vision, BSL work from the boardroom as well as the classroom (Business School Lausanne, 2016h), and trying to impart a vision to students who have not yet begun their working lives, or who have not yet consolidated sustainability into their working practice. This required a different expertise and approach and, as the first application of ideas, was a learning experience for both BSL and the students. The theories and steps show through the planning and delivery; there is substantial daily reflection as faculty begin to notice where engagement takes place and where ideals do not translate as quickly as was expected. They have styled themselves as ‘BSL - Leading Innovator in Business Education’ to allow for this, enabling space for a certain amount of pedagogical experimentation. The pedagogy presented here is representative of the hopes and ideation.

Note that the students of BSL do not have English as their first language so texts they have written need to be understood in that light. The GAPWEEK was held in October and the academic year had only begun in September. We are therefore observing students in a situation that they are unfamiliar with and will be able to pick up some of their subconscious biases and expectations of how to behave. Transcripts of the video and audio recordings that were made, some of which intersperse the photographs, are included in the Visual and Media references on page 279.

In building a pedagogy having a goal is important (Hammersley & Woods, 2017), but goals define the curriculum (Bruner, 2006, p. 40). The action of creating an open pedagogy incorporating a definite goal within a closed curriculum is paradoxical. As was discussed by

Atkinson and Delamont in their article ‘Mock-ups and cock-ups: the stage management of guided discovery instruction’ (Atkinson & Delamont, 1977). Such an approach necessarily presupposes a monological agenda behind the dialogical classroom; what Segal and Lefstein call ‘exuberant, voiceless participation’ (2016, p. 1). It is, as they say, ‘an unintended consequence of dialogic sensibilities’ in which, to quote Bakhtin ‘the word in language is half someone else’s’ (Bakhtin, 1986, p. 170). As Freire puts it, there is a pre-created ‘thought-language with which men and women refer to reality’ (Freire, 1970, p. 97). This can potentially result in a ‘discussion, which however lively and promising, reductively yields what the teacher expects and is therefore “voiceless”’ (Alexander, 2019, p. 8).

There is evidence that this persuasive thought language is present in the curriculum design of the GAPWEEK via the surveys taken at the closing of each day (see Visual and Media references page 282). The careful order of the questions, and the way they build in depth over the week, moving from personal reflection to leadership reflection and from outsider to engaged change maker, reflects the hopes of the faculty for paradigm shifts over the week. There are three questions that appear everyday How old are you? What program are you enrolled in? What culture do I feel I belong most to? These suggest future programme design is integral to the reflections; that data representing the ‘fit’ of courses to demographics, to help their evolution, is being collected. This makes the survey important as both an institutional and personal vehicle on the journey to transformation.

The main journey, represented by these questions, is the movement from voyeur to citizen, As Hochheimer puts it ‘The difference between "reporting about" and "understanding with," and the personal transformation of the student, are similar to differences between Martin Buber’s "I-It" and an "I-Thou" relationship. In the first instance students are asked to see

themselves apart from the world they describe; in the second they engage it critically; components of what they seek to comprehend. Thus, this method is a practical attempt to merge Buber's philosophy with Freire's liberatory pedagogy; 'dialogic journalism with a social conscience' (Hochheimer, 1992, p. 18). For instance, Monday's questions are phrased to be answered as a personal reflection on self-motivation and positioning of self within the situation. On Tuesday the first three questions remain the same; the others are primarily about observation of others requiring students to be aware of how others are contributing; or emphasising the values of BSL and how the values are being observed in praxis.

By Wednesday the survey is expecting some transformation to be apparent to the student. Can they see the broader picture? Have they been inspired, if so by who? Have they been able to listen to points of view they disagreed with, viewing the ideation process as open, or are they still working in a self-imposed silo mentality? On Thursday they are expecting real engagement; the questions are not so much expansive as confirmatory. They expect a certain level of commitment and are checking this is in place. They begin to be more 'leading' in tone i.e. 'Have I fully embraced my leadership qualities or is there still room for growth?'. Thursday's questions are the ones designed to be the most transformational, Friday is an overall reflection on the learning done in the week, and BSL's statement to them about what they are expecting students to attain, not just over the period of this week but throughout their studies. The difference in what is being asked from Monday gives us a good insight into the goal that the GAPFRAME programme designers had for the transformation of student paradigms. From a vague 'how do you feel?' to 'how do you evaluate your development, your courage, your change in behaviour?'; from 'what have you done to help?' to 'what have you learned about your leadership competencies?' (See Visual and Media references page 282 for a QR code to link to the questionnaires)

Whilst most of the questions are undoubtedly leading ones and some are an overt attempt to coerce a particular behavioural pattern (positive reinforcement is strongly valued at BSL), such as ‘how do I feel as a result of having complimented someone’ and ‘I have acknowledged somebody publicly for having lived a value that is dear to me’. They are explicit in their intention, form a ‘governing gaze’ (Park, Michaels, Affolter, & O’Connor, 2017) and are therefore valuable for understanding the pedagogical values. These can be summarised as:

- 1: Engagement and active participation
- 2: Appreciating the engagement of others
- 3: Understanding the meaning of responsible leadership
- 4: Accepting complexity and uncertainty
- 5: Understanding the values of BSL
- 6: Listening
- 7: Being open to see and learn

These tie in very well with the seven grounded theory concepts explored earlier:

- 1: Engagement;
- 2: A breakdown of barriers to enable dialogue and collaboration;
- 3: Holistic or systems thinking which was not linear and which allowed connections to be made outside the normal silos;
- 4: A move away from supposition and presumption to discovering, and accepting, things as they really are;
- 5: Self-directed exploration;

6: Practical application of ideas;

7: Being ambassadors-for-change where it is needed.

Where we see the clearest congruence between the two data sets is in engagement, collaboration and complexity. The Freirean lens, whilst often present in the classroom, is not visibly present in the reflection on the day or the wording of the data gathering survey. This is to be expected as Freire's collaborative space is an intimate one, breathing in, whereas reflection is release and data gathering for research is objective, breathing out. There is a distinction between the creation of a story and the telling of one.

BSL have created an overview of what they are hoping to achieve sub headed 'business is back, this time for good'

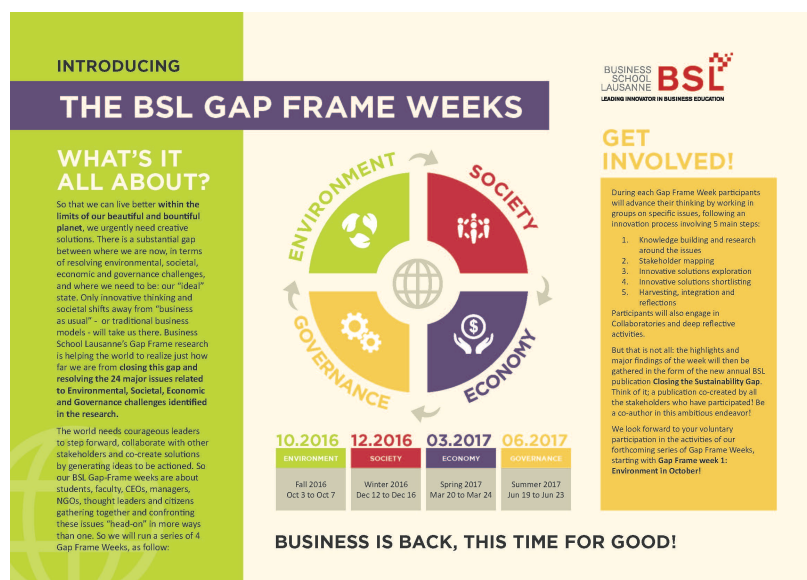


Figure 4. BSL GAPFRAME Agenda 2016

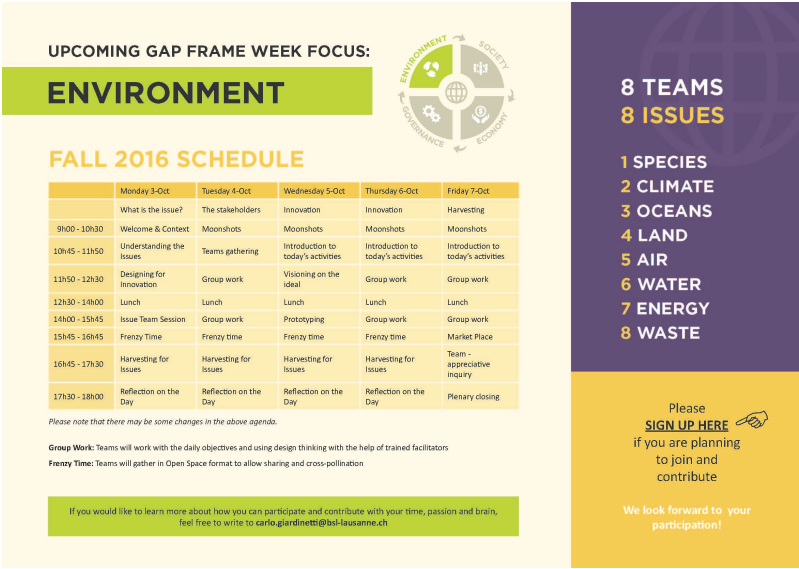


Figure 5. BSL GAPFRAME Schedule 2016

5.2 The Classroom

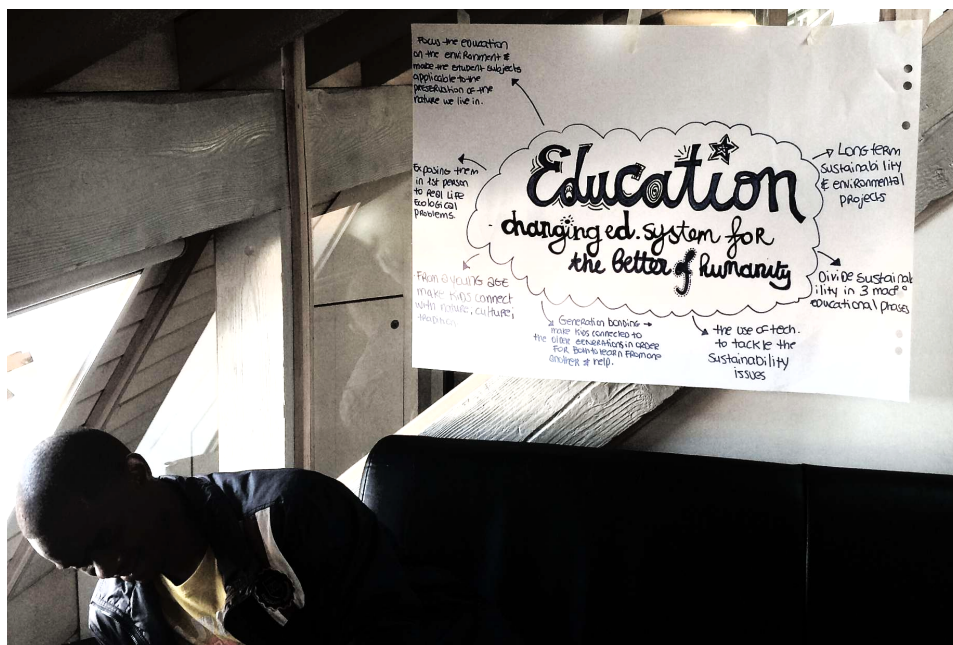


Illustration 1. Using dialogue and historical understanding

At the start of the week many students had not been exposed to this style of problem posing before.

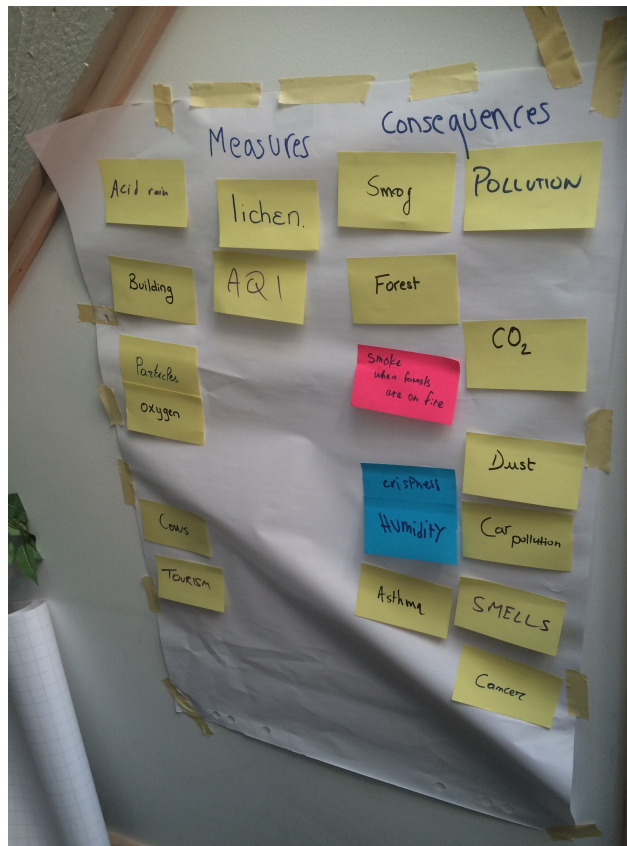
In illustration 1 we can see that a group, looking at how education can better help humanity are still looking at it from the point of view of the education that they know, and they are doing so managerially, ‘make them’ appears three times out of seven. As if it was a management problem. This was brainstorming and not blue sky thinking and relates directly to their current world view of education. Out of the seven ideas presented:

1. Long term sustainability and environmental projects
2. Divide sustainability into 3 main educational phases
3. Use of technology to tackle sustainability issues

4. Generation bonding, make kids connected to the older generations in order for them both to learn from one another and help
5. From a young age make kids connect with nature, culture and tradition
6. Exposing them in real life to ecological problems
7. Focus the education on the environment and make the students' subjects applicable to the presentation of the nature we live in.

There are three expressing a problem with lack of connectivity to the world and others. There is a core expression of a need for exploration, 'exposing them in real life to ecological problems' suggests problem posing, and 'generation bonding' dialogical education. Teaching is still very much the core, changing the subjects, much as was suggested by the UN's IEEP programme in 1987. It is suggestive that they have noticed a disconnection between people and people, as well as people and planet; wanting to use an educational platform to forge bonds that they feel are missing.

Another group (air) spent the first day constructing the situation creatively. They began with a few post-it-notes drawn from their immediate experience, converted that into a drawing of their perception of the situation, before researching, and then built models to represent a 'clean air' environment and a 'polluted' air environment. Their tutor says they used this method because 'they were building a picture in their heads, they had already categorised, and I could see that they were minded this way so I said so I said "why not build a whole picture of it all, why don't you make this space, the whole area, what it's all about...so air...so maybe one side has the clean air and one side has the polluted air?" and they said great.' (Faculty C, personal communication, Oct 04, 2016)



I

Illustration 2 – Using conscientization to consider praxis

We can see here the initial thoughts for this group on ‘air’ which were gathered on day 1 Monday at 2pm. Post-it-notes are used at BSL for initial ideas rather than paper or whiteboards because they can be reordered and re-placed as ideas take form. First thoughts are not expected to be sufficiently connected and so flexibility of form is needed. To begin with a simple collection of ideas which can later be moved is an important gathering exercise.



Illustration 3 Conscientization

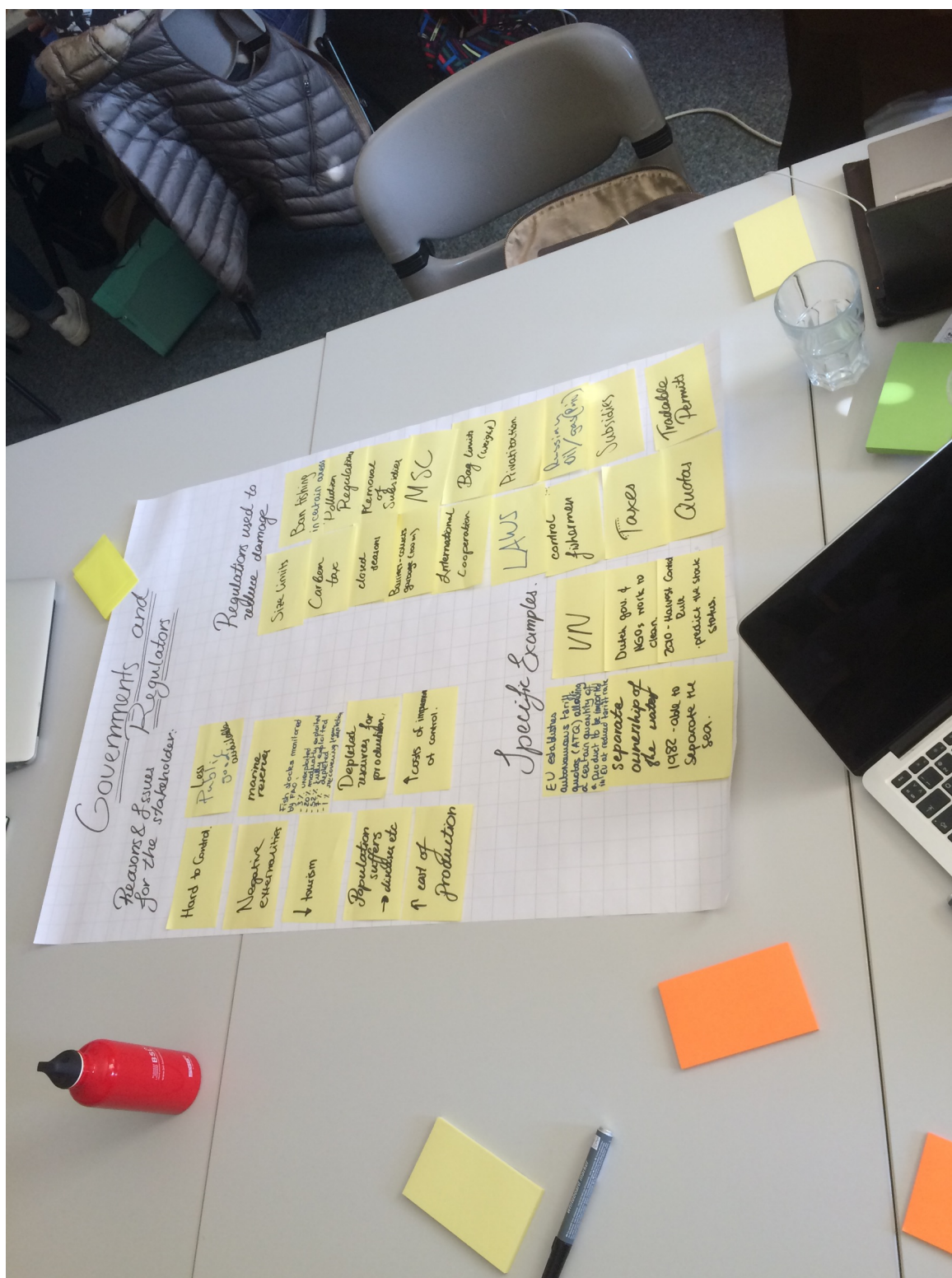


Illustration 4 - Conscientization

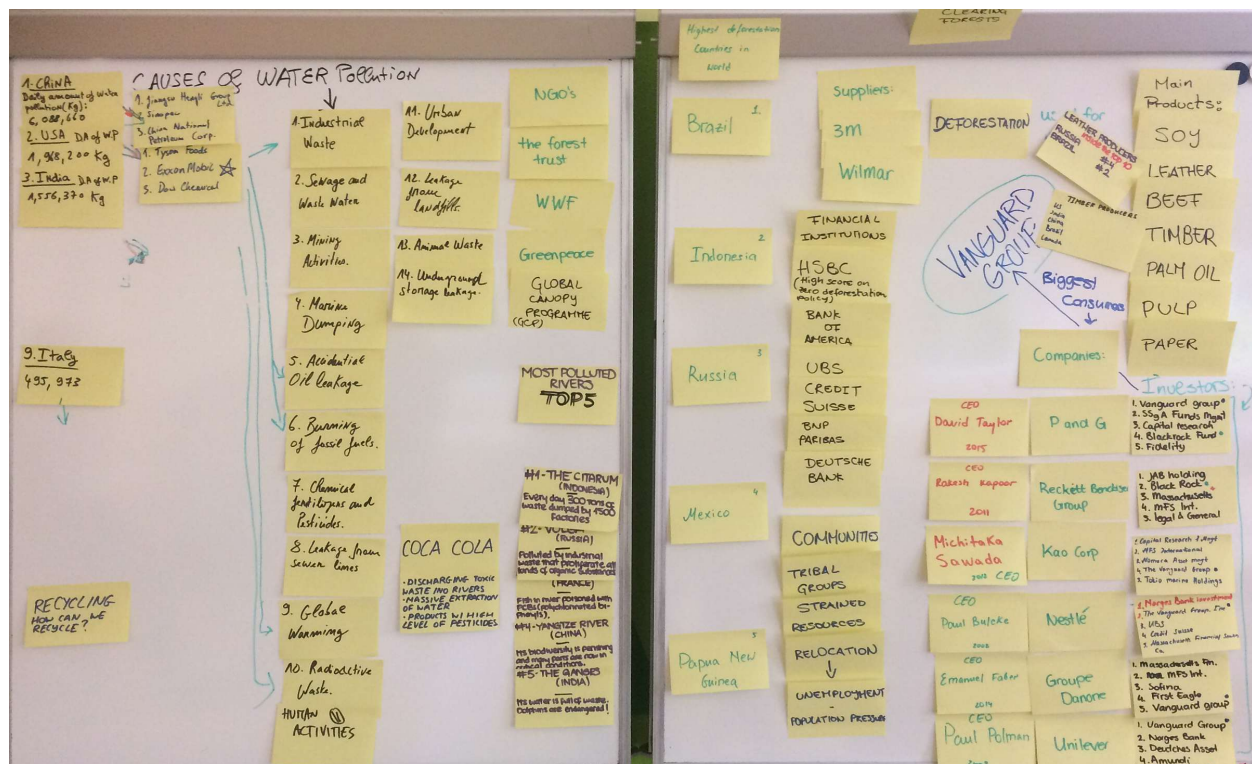


Illustration 5 Exploring Praxis

As we saw in illustration 1 the students are approaching this task with little or no experience and the tutor does not 'teach'. The group leader (or tutor) is there to facilitate. They are available to answer questions, gather resources, guide students to relevant research and keep the group curious, focussed and motivated. They also make sure all deadlines are met and tasks are completed. As the mentor for this group explained to them 'everything that has been given to us are guidelines, the idea here is for you guys to take the reins and run with it. All you need to do to run is to use your brain, the markers, post it notes and your creativity' (Gapframe, 2016). Post-it-notes became visual images; later turned into physical models, and during that time discussions were taking place in the group and research was being done.

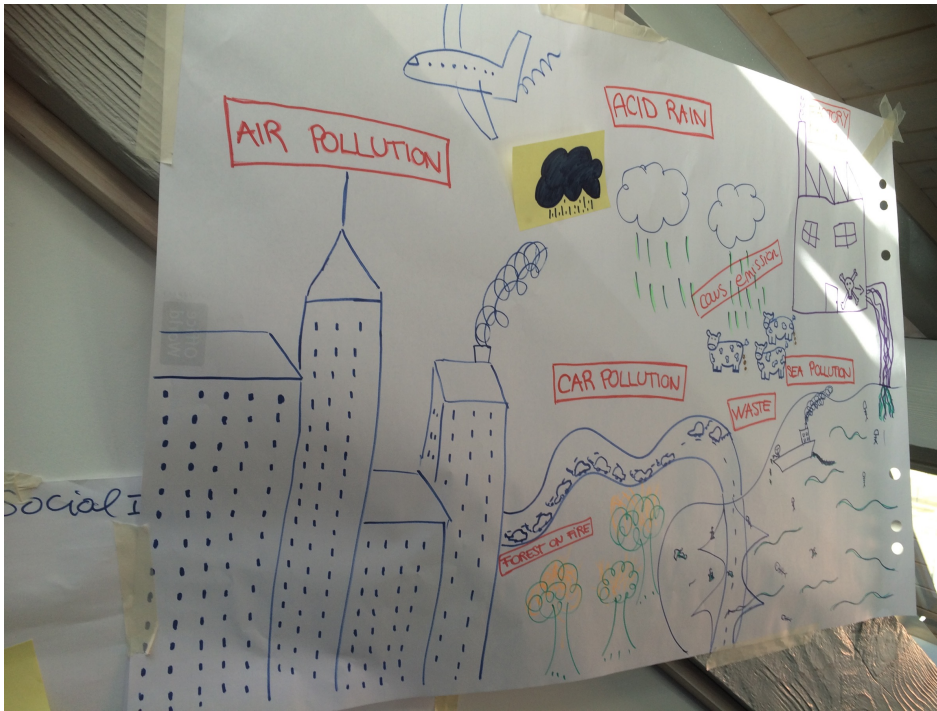


Illustration 6 - Conscientization through Dialogue

There was an initial discussion time at 2pm on Monday when the post-it-notes in illustration 2 were elaborated on by the students who had written them. A student created a word document and another a PowerPoint so the discussion could be shared with the GAPFRAME development team and gathered at the end of the week to assess its strengths and weaknesses. The idea was to collect the personal experiences of the group on the issue of air so that multiple perspectives could be drawn on. All the notes had deeper stories connecting to the students' experiences, which they would like to see changed. They were asked to consider, as were all the groups, 'what are the sustainability challenges that I have observed, experienced, heard, felt, tasted, smelled, touched, imagined and suspected with regards to this issue...how have I lived these challenges'. As this was a group of students from diverse cultures we heard about smog,

factories, poisoned crops, DDT, air pollution in China, Africa and Europe.



Illustration 7 - Dialogue

There was still a lot of discomfort around the sharing and it was difficult for the mentor, to get them to open up, the stories were still general in tone which is why the decision was made to introduce drawing rather than insist on writing and speaking. It was a way of moving past their natural reserve.



Illustration 8 - Attempting conscientization through working with hands

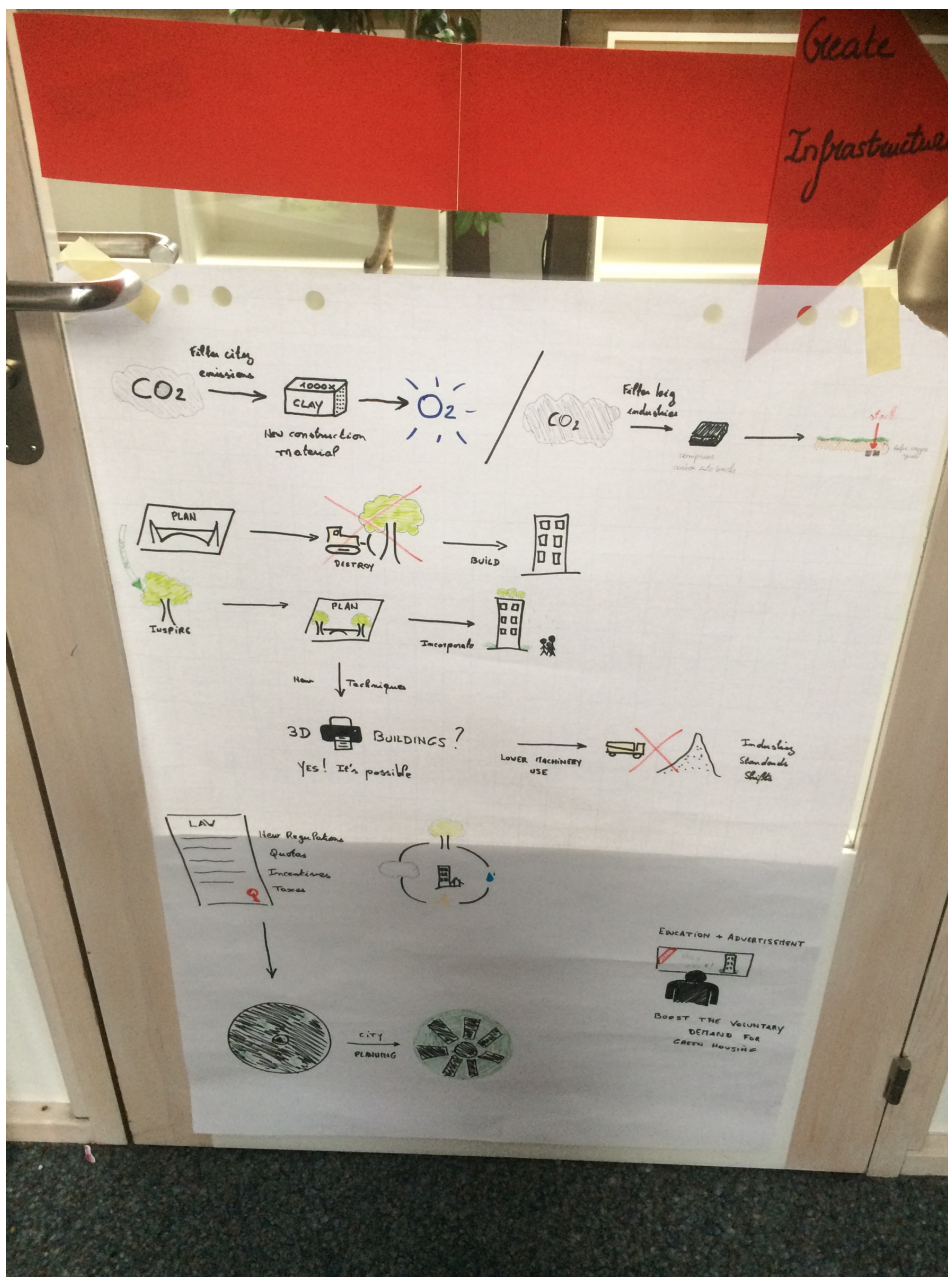


Illustration 9 – Reimagining the future (Historical understanding), engaging the heart and the mind

By giving themselves space to create imagery, they were able to re-imagine. The ideas presented here are already very radical. Green cities, built by 3D printing using an ‘inspire, plan, incorporate’ model based on sustainability and green spaces rather than the traditional ‘plan,

destroy, build' model we are used to, which involve many diesel trucks. Using materials which filter CO₂ and produce O₂. Changing laws, regulations, quotas incentives and taxes.

We can see from the following picture that this initial concentration on what they already knew and what they could create, brought freedom to creatively explore; giving structure to the team that became a catalyst for further investigation. By the close three main headings had emerged for them as shown on the green and red arrows on the door.

1. For clean air create a jacket
2. Regulate to prevent pollution
3. Create infrastructure



Illustration 10 – Pedagogy of Hope. Conscientization and Praxis

There was also movement in the thinking of our first group. As the time for thought, debate and research progressed so did the ideas.

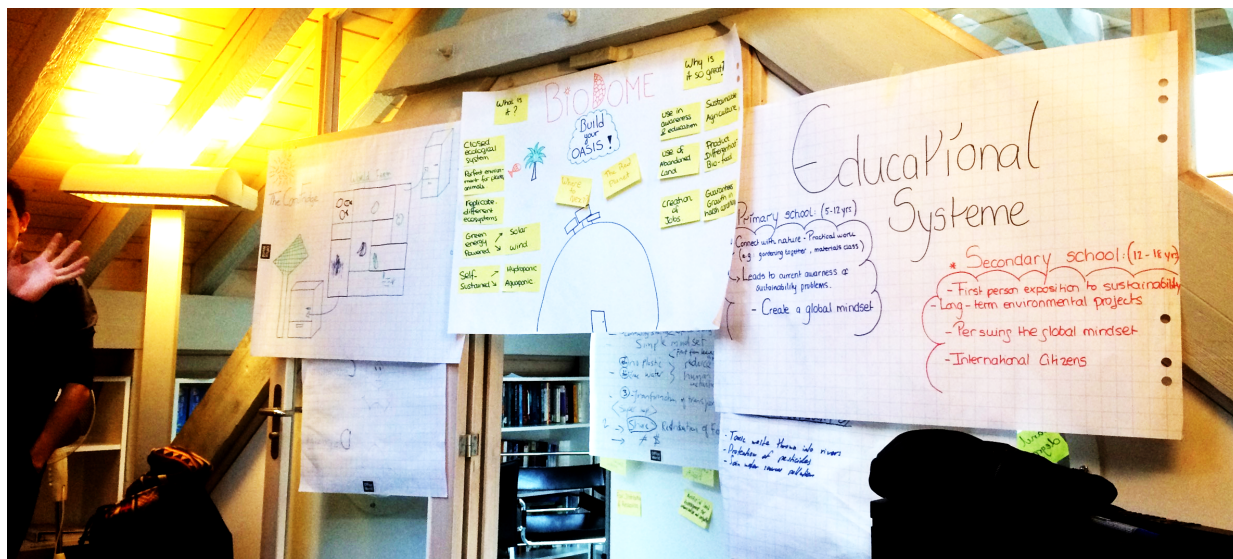


Illustration 11- Dialogue

These included designing spaces as part of the curriculum, developing a global mindset from primary school and exploring sustainability through the stories of the food in your fridge and the components of the fridge itself. At this stage there is no mention of ‘making’ students behave in a certain way. Exposing pupils to sustainability and pursuing a global mindset to create international citizens follows on from gardening together, understanding materials, and even producing a biodome to explore different ecosystems and introduce green energy and hydroponics. We can see from the notes beneath the presentations that these ideas were not their only ones, but they were the ones they chose to present.

Educationally this movement from management to engagement needed a shifting and re-centering of the students' thoughts on their position in society. Moving away from Hazlitt's (1889) position of distance ‘What I mean by living to one's self is living in the world, as in it, not of it...to take a thoughtful, anxious interest or curiosity in what is passing in the world, but not to

feel the slightest inclination to make or meddle with it' (p. 122) to Freire's (1972) reasoning that:

...for the learner to know what he did not know before, he must engage in an authentic process of abstraction by means of which he can reflect on the action-object whole.... In this process of abstraction, situations representative of how the learner orients himself in the world are proposed to him as the objects of his critique. (p. 7)

From the perspective of bias, the text reveals the expected middle-class expectation of education, that there is flexibility, expertise and budget in the school system. There are not any further steps taken in understanding what barriers there may be, or why this global mindset is missing. The students have moved from 'make them' to 'make with them' but are pre-supposing there is willingness to achieve these goals. At this stage we are approaching the end of the students' previous lived experiences, and the stopping point of most challenges students are asked to face. Find a problem, find a solution, and move on:

Students who learn in a typical subject-object environment will recreate it professionally. Once they have become citizens in the world, we cannot expect those who have experienced such a didactic education to do anything but reproduce the inherent power imbalance they have been taught. (Hochheimer, 1992, p. 17).

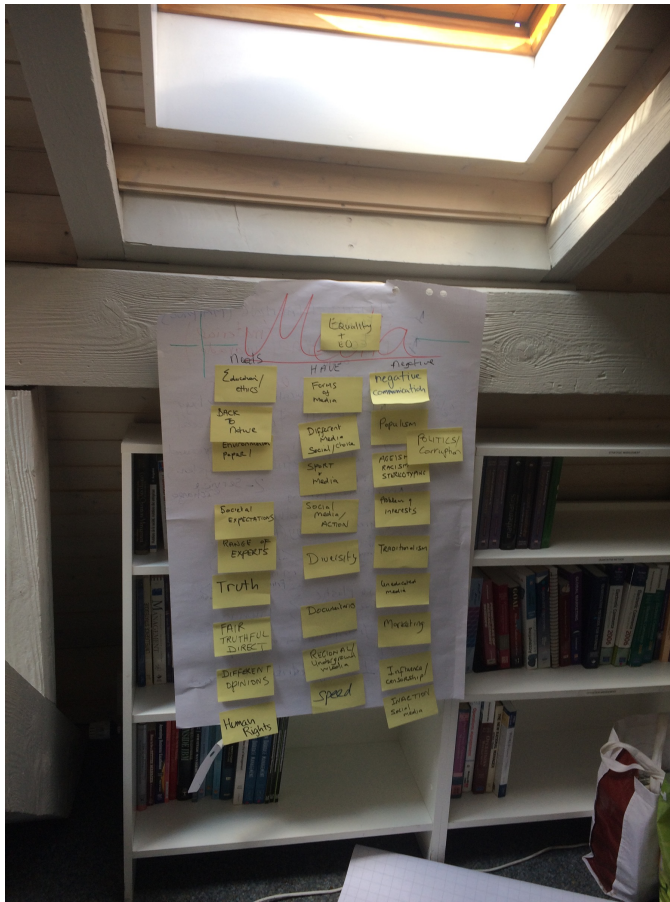


Illustration 12 -Awareness of current Praxis

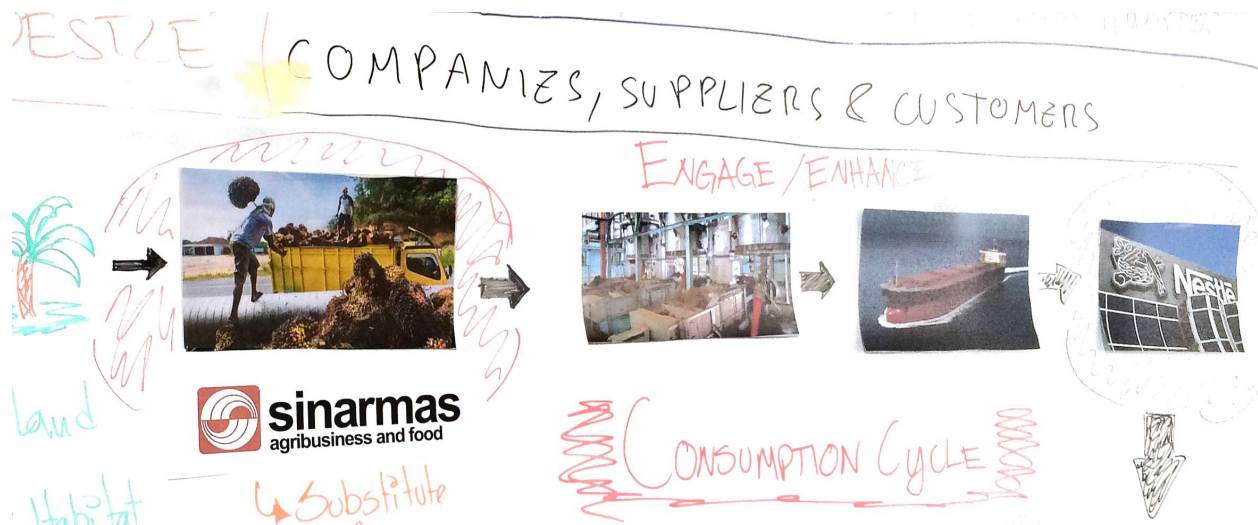


Illustration 13 Awareness of current Praxis

The further step, that of working out why there is a problem in the first place, discovering why there is insufficient international/global thinking and insufficient connection to sustainability and the environment in schools, is a skill that needs facilitation to develop. This is where education rather than learning starts to happen. We can see in the above illustrations that mapping the supply chain and looking at media input was included in the curriculum plan. As one professor at BSL says this is where students are exposed to ‘a new way of looking at things, observing things, and seeing things’ (Business School Lausanne, 2017b). Freire says two things about this:

The educational process ‘must include the relationships of men with their world. These relationships are the source of the dialectic between the products men achieve in transforming the world and the conditioning that these products in turn exercise on men’.(Freire, 1972, p. 6)

And ‘Two subjects occupy me in the writing of this text. The question of what forms education and becoming a teacher, and a reflection on educative practice from a progressive point of view. By "progressive" I mean a point of view that favours the autonomy of the students’. (Freire, 1998, p. 1)

In illustration 3 we see the lecturer educating progressively; guiding, mapping and challenging one group of students to go further, dig deeper and uncover more; a group of students at the other end of the room discuss a different board full of notes; a third group do research, write notes and collaboratively share ideas. He is developing autonomy in the students. The lecturer explained to me what was happening:

They have really gone into details on how stakeholders are linked to each other, and what they do to cause climate change. But in that process, they forgot to really classify who the stakeholders are. I was trying to help

them one step...two steps backwards and say who the stakeholders are, to look at the big picture and then, with that big picture, knowing what you know now, how are they related, all the stakeholders to each other on a strategic level, on a larger level. This is really tactical, they are looking at who invests in water, who interacts with who, at what level. I think they very much welcomed that and the idea to develop the stakeholder map, but bottom up, they've done the job from the bottom up and it's interesting because normally you would actually start from drawing the stakeholder map and going down into levels, they found themselves doing the opposite. Interesting. (Faculty D, personal communication, Oct 06, 2016).



Illustration 14. Dialogue which engages the critical mind

Later on, in the week a group working autonomously have absorbed the new critical paradigm and are asking different questions. What are our personal experiences? Why? And Where are the problems really coming from?



Illustration 15. Engagement of heart and historical understanding of self and others

Another group of students at this stage are looking at the psychology of people, this is a team studying oceans so we can see the thinking has evolved from what to why. This is an important step away from certain knowledge, from banking learning, into progressive autonomous learning and understanding of stories. We see from the picture that the stories are

coming from visual stimuli in the form of pictures and video. The depth of their understanding a number of layers that they will apply will depend on their sources and their acknowledgement of their mind set. The board is not full of observations, but they are starting to make connections between what happens in practice and how people are situated in regard to that. As Ricardo Della Santina Torres says ‘Studying economics is the same as studying psychology; the understanding of groups of people, how they think, how they decide, how they consume, how they save money and how they react to events and to stimuli’. (Robinson, 2018).

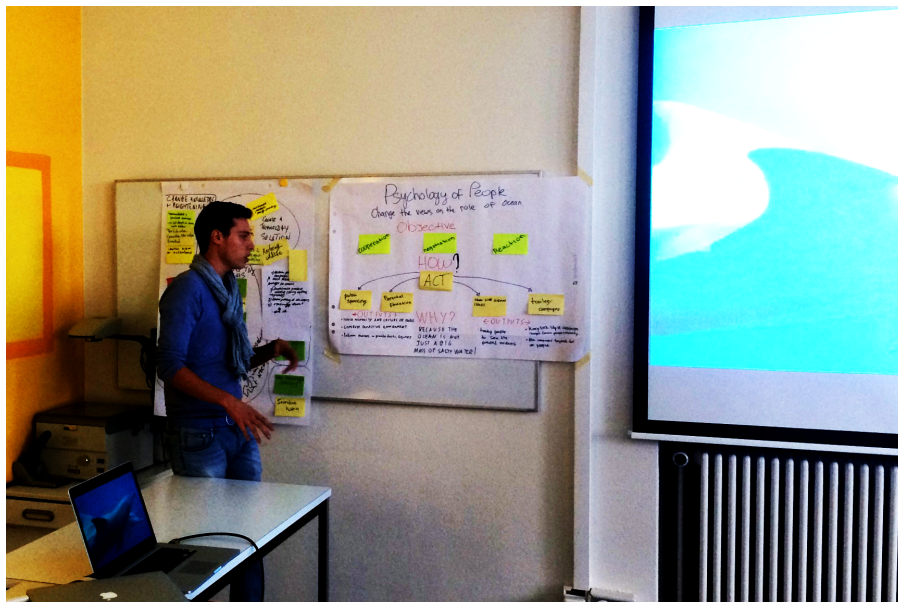


Illustration 16. Historical understanding of social Praxis

As part of the psychological process the economic question of why change was considered, as, being a business school, this week was as much about building profitable businesses from the outside-in as ecological responsibility. Guest speakers talked about the viability of funding for projects to encourage entrepreneurial thinking in the students.



Illustration 17. Engaging the mind. Linking knowledge to understanding



Illustration 18. Engendering hope and possibility

Structure of the gap frame week can be seen in figure 5.



Illustration 19. Providing structure

5.2 The Frenzies

Each day was divided into sessions and presentations, but rather than just give a single daily presentation in a controlled environment which is common practice in most discursive and collaborative environments, and expected in more formal educational and business practice, it included a ‘frenzy’ during which each group presented daily findings in a differently structured way. They gave several open presentations over the course of the hour in a more relaxed style. Small groups of people arrived in different places at different times. Each team delegated a presentation time slot to the members, allowing them to move between groups to listen to their presentations when not required to present their own.



Illustration 20. Ear. Listening to the ideas of others

That allowed each member of each group to explore other ideas and, when presenting, to distil and internalise their thoughts in response to questions. The transient audiences therefore became directly part of the thinking processes; each individual team member experienced different questions whilst presenting and different presenters of other groups when they were visiting.

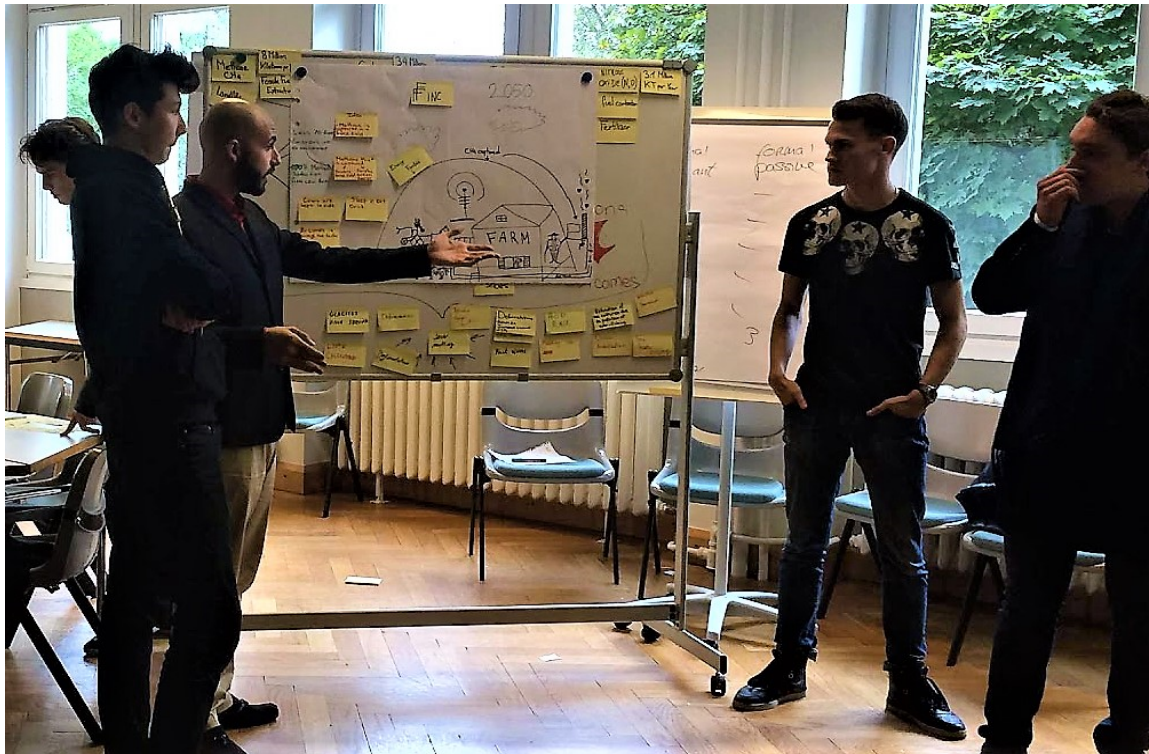


Illustration 21. Dialogue – explaining viewpoints and frames of reference

In this illustration, taken during a frenzy about land, an issue of clarification has been raised by the audience, demonstrating the level of interaction required. It is not simply a presentation but a justification of group ideas which requires each presenter to synthesise the gathered information and defend it, whilst being open to suggestions.

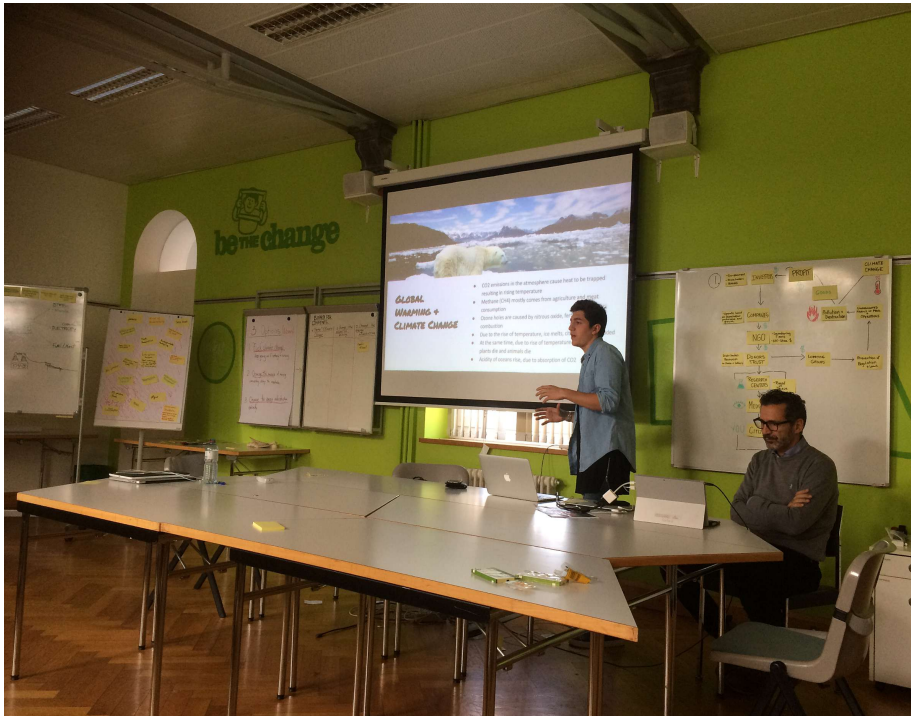


Illustration 22 – Equality in Secondary Dialogue – considering others’ expressed opinions in their absence

As a result, one group set up a comments board on which audience members, after hearing the frenzy presentation, could put post-it-notes of thoughts for the presenters to consider.



Illustration 23. Heart. Engagement with transforming position

When the team members reassembled each had a widened, slightly different, perspective.



Illustration 24. Equality of ideas

This enabled the different research to be integrated in terms of the questions being asked and potential layers to be explored. For some this led to more differences, and boards of post-it-notes.



Illustration 25. Further dialogue and consideration of Praxis

For others it provided synergy and synthesis. In this group for example which envisioned a collaborative partnership to deal with issues of waste. The 'WASTED' coalition.

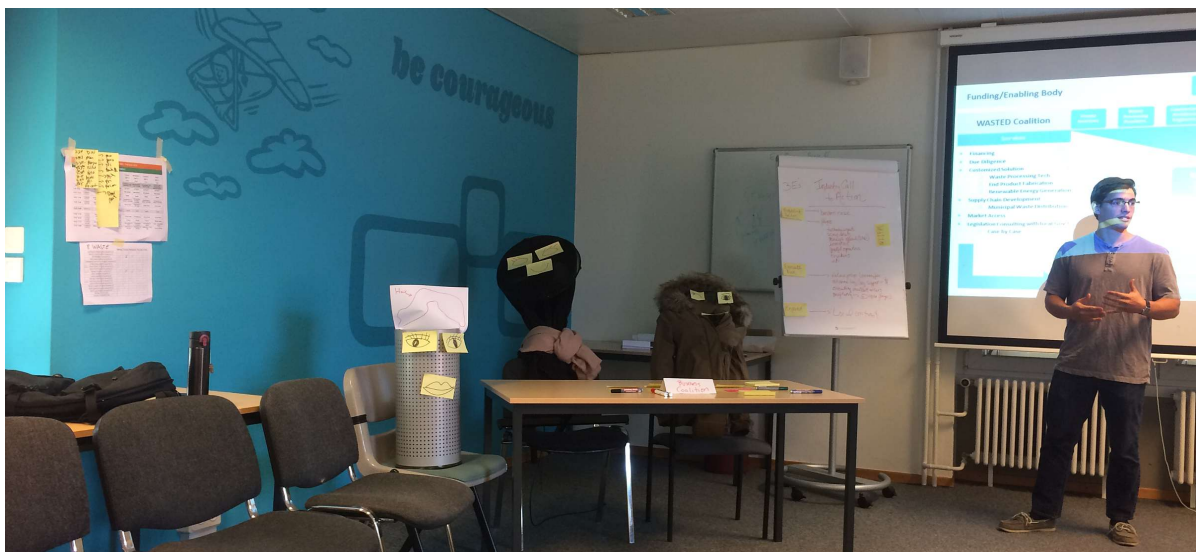


Illustration 26 – Equality and consensus. Transformative praxis through co-operation

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graph TD
    CC[CLIMATE CHANGE] --> P[PROFIT]
    P --> I[INVESTORS]
    P --> U[UNREGULATED MEANS OF PROD. & OPERATIONS]
    I --> C[COMPANIES]
    C --> N[NGO]
    N --> DT[DONORS TRUST]
    DT --> RC[RESEARCH CENTERS]
    DT --> LG[LOBBYING GROUPS]
    RC --> M[MEDIA]
    M --> CIT[CITIZEN]
    LG --> PRL[Prevention of Regulation + Laws]
    U --> PD[Pollution + Destruction]
    PD --> CC
  
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CLIMATE CHANGE (with thermometer icon)

PROFIT (with dollar sign icon)

INVESTORS (with dollar sign icon)

COMPANIES (with dollar sign icon)

NGO (with dollar sign icon)

DONORS TRUST (with dollar sign icon)

RESEARCH CENTERS (with flask icon)

MEDIA (with eye icon)

CITIZEN (with "YOU" written next to it)

UNREGULATED MEANS OF PROD. & OPERATIONS (with fire icon)

Pollution + Destruction (with fire icon)

Prevention of Regulation + Laws

Side Notes:

- Government - Shareholders - Banks (near Investors)
- Operate based on shareholder preference and growth (near Companies)
- Laundering Firms - Off-Shore \$ (near NGO)
- Distributes Resources to Media + Lobbying (near Donors Trust)
- Rigged TRIALS (near Research Centers)
- FALSIFIED MESSAGES (near Media)
- Public opinion controlled on Climate Change (near Citizen)

How individuals contribute to the Pollution

Illustration 27 - Transfer of ideas

[illegible]

Illustration 28 - Exploration of ideas

And investigated more thoroughly in a third.

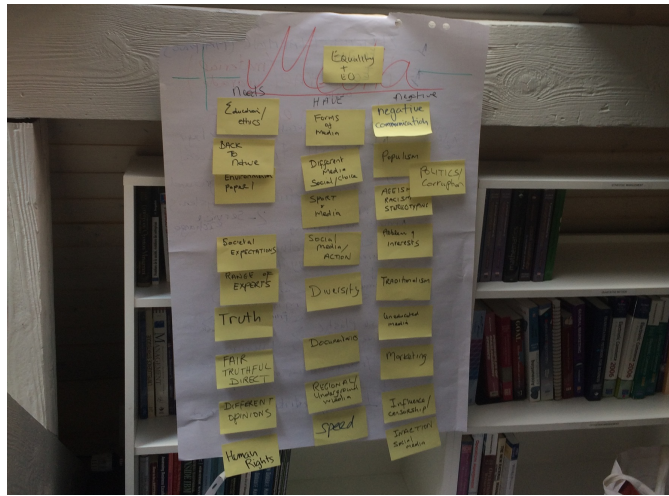


Illustration 29 - Acceptance of ideas

This enabled inventiveness of thought; ensuring ensuing discussions would bring new ideas. A 'solution revolution' as this group put it



Illustration 30 - Transformational Praxis paradigm

It inspired groups to wish to 'be the change'



Illustration 31- Transformation in historical understanding

And to consider not only corporations as they had learned about in the Muff/Dyllick business typology 3.0 as taught at BSL, but to apply similar thinking to themselves envisioning a citizen

3.0



Illustration 32. Transformation of personal paradigm linking ear, hand, heart and mind

Linking from citizen 3.0 to corporation 3.0 together with analysis of stakeholders and supply chain, brought one group to the idea of looking at influential high-wealth individuals in business and the effects they are personally having.



Illustration 33 – Shifting Praxis of Companies and CEO's

There was guidance from BSL as to what to look for and why, providing the groups with structure and to work at the same speed on different issues. The GAPFRAME week began with a gathering at 9a.m. followed by an activity, or 'moon-shot', then a break, then a presentation about what to include in the group work for the day.

GAP FRAME WEEK @ BSL - Fall term 2017											
ENVIRONMENT											
MONDAY DAY 1 3-Oct			TUESDAY DAY 2 4-Oct		WEDNESDAY DAY 3 5-Oct		THURSDAY DAY 4 6-Oct		FRIDAY DAY 5 7-Oct		
UNDERSTANDING THE ISSUES			STAKEHOLDER PERSPECTIVE		ENVISIONING THE FUTURE		ADVANCING THE PROTOTYPE		A CALL FOR ACTION AND MARKETPLACE		
TIMING	LOCATION	ACTIVITY	TIMING	LOCATION	ACTIVITY	ACTIVITY	ACTIVITY	ACTIVITY	ACTIVITY		
9.00 - 10.30	COMMAND CENTER	Welcome & context	9.00 - 10.20	COMMAND CENTER	Moonshots	Moonshots	Moonshots	Moonshots	Moonshots		
10.30 - 10.45	COMMAND CENTER	Break	10.20 - 10.40	COMMAND CENTER	Break	Break	Break	Break	Break		
10.45 - 11.50	COMMAND CENTER	Understanding the issues	10.40 - 11.10	COMMAND CENTER	Introduction to today's activities	Introduction to today's activities	Introduction to today's activities	Introduction to today's activities	Introduction to today's activities		
11.50 - 12.30	COMMAND CENTER	Designing for innovation	11.20 - 12.30	8 CRISIS ROOMS	Group work	Visioning on the ideal	Group work	Group work	Group work		
12.30 - 14.00	GEOPOLIS	Lunch	12.30 - 14.00	GEOPOLIS	Lunch	Lunch	Lunch	Lunch	Lunch		
14.00 - 15.40	8 CRISIS ROOMS	Issue team session	14.00 - 15.30	8 CRISIS ROOMS	Group work	Prototyping	Group work	Group work	Group work		
15.40 - 16.35	8 CRISIS ROOMS	Frenzy	15.30 - 16.30	8 CRISIS ROOMS	Frenzy	Frenzy	Frenzy	Frenzy	Market place		
16.35 - 17.10	8 CRISIS ROOMS	Harvesting for issue	16.30 - 17.10	8 CRISIS ROOMS	Harvesting for issue	Harvesting for issue	Harvesting for issue	Harvesting for issue	Team - appreciative inquiry		
17.20 - 18.00	COMMAND CENTER	Reflection on the day	17.20 - 18.00	COMMAND CENTER	Reflection on the day	Reflection on the day	Reflection on the day	Reflection on the day	Plenary closing		

Illustration 34 - Timetable



Illustration 35. Engaging Conscientization



Illustration 36 - Engaging a personal response

There was substantial research taking place alongside discussion and presentation. Towards the end of each daytime was set aside for ‘harvesting’.

In that time groups were able to think about the daily learned and research ready for discussions the following morning. A form of supervised flipped classroom, ensuring that ideas picked up from the Frenzy would not be forgotten by the following morning, that there would be fresh material for discussion the next day and excitement about sharing it. Part of the BSL strategy to remove the ‘sage on the stage’ and replace it with the ‘guide on the side’ (King, 1993).



Illustration 37 – Co-operative, shared learning




Illustration 38 - Dialogic not banking education



Illustration 39 – Simultaneous individual and group work

Morning and afternoon slots were interspersed with ideas to remove students from the classroom, instead interacting with the community and the world around them.

Hearing other stories is part of the BSL philosophy. In a TEDx talk in 2013  Katrin Muff explained how, at Rio +20, (where the pursuit of sustainable development goals was agreed), the business school community, worried that the conference might not achieve as much they believed was necessary, attended. Their intention was to bring change through positive disruption:

This is the business school of the future. We are here to talk about things that really matter, that matter to YOU, and we have built benches so we can talk, so look to your neighbour and ask him ‘ what is really bothering you right now about the world’, and then we continue, we have a conversation about it. (Muff, 2013).

The day 4 Moon-shot required gathering at least two 30 second interviews from members of the public about anything discussed during the first half of GAPFRAME week. In other words, to ask members of the public ‘what is really bothering you about the world right now’.

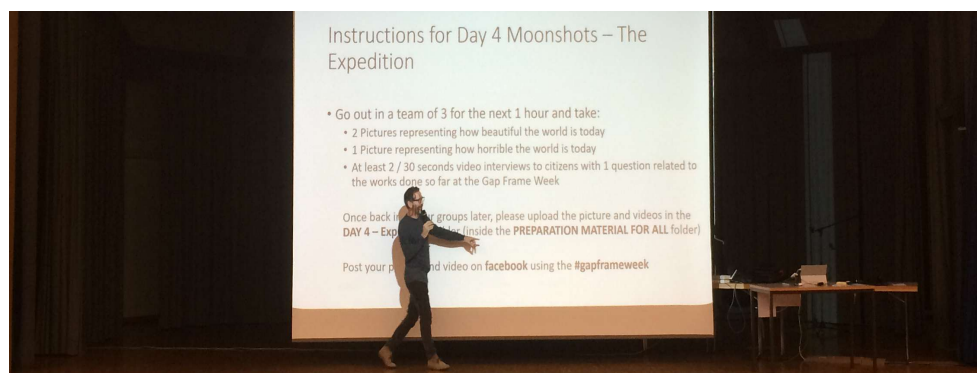


Illustration 40 – Expanding horizons, using a Goethean idea of examining surroundings from different perspectives

At the end of each day there was a gathering. This was a time to make suggestions, bond, praise teams (usually the students own), and bring the students and faculty together into a collaboratory space where all were intermingled with an equal voice.

5.2.1 Reflections



Illustration 41 - Reflections

Student 1: 'I think it was a very experiential day, and there was a lot of entertainment, talking to others, engaging in business discussions, not only in your own group where you get to know, I didn't know even at BSL so that was pretty cool, and yes discussing actual real world

issues was very interesting because some things you learn, something you are able to teach others and as a whole this day was an amazing experience and I am actually looking forward to the next series. Thank you’.

Student 2: ‘I think the second part of the day was really good because it was really interacting with each other. The first part was not that good because everybody was just listening to presentations after presentations. It was kind of repeating itself all the time, so this was not that good’.

Faculty 2: ‘I was very impressed with the amount of knowledge that we have gathered together in this room. When I went around the frenzy, I was really impressed with how much we were able to gather together as a group and find ideas with all the different cultures and ideas that were running around. It was really great to me’.

Student 3: ‘So, I mostly faced the same issues in every room, I think things are interconnected. I hope to see some more time for solutions in the next days.’


5.3 GAPFRAME - Creating an enabling environment

Students take their knowledge with them when they leave, and, as long as they are in an environment which will allow them to explore areas associated with their new beliefs, they will do so in praxis. Having responsible businesses that alumni can go to is as important as the education, because students also carry with them their old habits which will resurface if the environment demands it. For this reason, strands of business change have been woven into the educational dialogue in this thesis; for long term change they are inseparable. BSL know this is why GAPFRAME is a week in which responsible business leaders showcase their work, and are inspired to continue, knowing that talented, responsible business leaders are being trained for the

future; helping them do even better, as one business leader doing a collaboratory at BSL said ‘Everybody got engaged. Maybe they didn't even know that they were interested in these issues, but they understood that it was relevant to them’ (Business School Lausanne, personal communication, October 09, 2016). Providing a suitable external environment exists, alumni become team members and board members, and other team and board members may be inspired to become students. Through this real change is possible in the business psyche; and it is the educators, through listening to dissent and critiquing the dominant voice, whilst analysing reality, who find solutions and offer concrete hope; making this change possible. People change the world, education changes people, education by itself is not enough. We need to discover what we need, to do this we need to follow the dissenting voices and find the point at which the world as it presented itself became problematic. There are dominance questions here; what were the power shifts that enabled those voices to be heard? How long will they be able to continue? and what could stop them? These broader historical considerations are in part addressed by BSL, a political angle is taught, but it is not in the interests of BSL or students to consider its ending, only it’s beginning.

Guest speakers and faculty with high role industry experience can explain the enabling process, and the present crisis, the rise in dissent and revolution. At BSL we see a possible methodology emerging which could be of use in other Universities and business schools, but it is time specific, suited for the issues of the present moment. The challenges put to business by the UN’s 17 Sustainable Development Goals (SDG’s) are translated into their classrooms through connected inter- and transdisciplinary engagement. Faculty members are not simply economists, bankers and business strategists but also include human rights lawyers (Business School Lausanne, 2016c), Former employees of NGOs, psychologists, organisational behaviourists,

sociologists, political historians, leadership coaches, ethics professors and poets. Speakers from fields such as protest groups (Business School Lausanne, 2016e, 2016f), sustainability certification, funding foundation, and well known business such as Unilever and Rolls Royce which are undergoing major structural change along ethical and sustainable lines, bring diverse perspectives focus. Several staff also specialise in systemic, critical thinking. One professor's

biography places him very much on a Freirean continuum  (Business School Lausanne, 2019).


Re-examining the seven grounded theory themes (See page 47), we can compare the hiring of faculty which enable this with the documents produced and see a living embodiment of the values espoused in their documentation and sound cloud interviews. There is a symbiosis in these seven considerations, between the lived values of Freire and the lived values of BSL. The transformative praxis at BSL, in Freirean fashion, involves students in the process of naming the world and defining desired action, as such it represents a change from the 'banking' practices traditionally dominant in business higher education, the banking pun is fully intended.

The re-emerging of a critical educational vision is driven by the need to solve global crises. It directly confronts the political economy of late capitalism, its means of production, and the silencing of oppressed voices as primary drivers of the sustainability crisis. It seeks to integrate fractured personal and community world views, confront anomie and authentically reconnect people with each other and the planet through entrepreneurial engagement. It is a dissenting voice, but it is not apostate, it retains the brogue of business and belief in it.

Sustainable educational praxis, as observed at Business School Lausanne uses traditional accreditation routes and a structure that maintains academic and business school similitude. It

risks its own security in content but not in clientele. It seeks to be sustainable not only in pedagogical focus but in financial focus too. It speaks of two camps of thought, the *for profit* and the *not for profit* divisions, suggesting that in order for real progress to be achieved there needs to be a meeting ground between the two. The case of Business School Lausanne was presented to show how a safe environment can also be one that challenges the status quo. It suggests that in the window of opportunity that we have as critical pedagogues, to effect lasting change by influencing the business leaders of the future, we should consider adopting a paradigm which allows the needs of both sides to be met for the benefit of the people and the planet.

The pedagogical innovation of Katrin Muff forms a case study of sustainability education in praxis. Muff, whose mission at BSL was to create responsible business leaders, led a critical education praxis which included holacracy and collaboratories. By uncovering the sources of oppression within current capitalist structures and using dialectics to catalyse such understandings, she moved students forward to discovering innovative, profit making, business solutions, and organisational structures whilst hearing and answering the hidden needs and voices of the oppressed. The agenda may be radical but the school itself is not, this is no

Berkeley or tertiary level free school such as Summerhill . As such it made a good platform for analysis of how the voices of dominance and of dissent play against each other in the business school of the present.

Sustainable educational praxis as seen at BSL is counter-hegemonic in orientation. Yet embedded in traditional communities-of-practice. It confronts the political economy of late capitalism, its means of production, and the silencing of oppressed voices as primary drivers of the sustainability crisis yet works as comfortably with problematic legacy companies as it does

with ideologically consonant start-ups. It seeks to integrate fractured personal and community worldviews, confront anomie and authentically reconnect people with each other, and with the planet through entrepreneurial engagement and catalyzing the financial elite.

Yaakoby says ‘We might be tempted to place Neo-Marxists pedagogies on the shelf of ‘lost pedagogies’ and declare them expired and invalid—but in doing so, we would then lose the philosophical richness, the humanity and hope that Critical Theory and critical pedagogy are able to offer’ (Yaakoby, 2013, p. 993). Many educators agree, including those at Business School Lausanne where humanity and hope are as much a part of their ethos as economics. They are targeting the business leaders of the future, in order to examine the violence and address it; what Ann-Curry Stevens (2007) calls a ‘pedagogy of the privileged’ and Allen (2002) calls a ‘pedagogy of the oppressor’. They are intentionally engaging highly privileged learners to transform them into allies in the struggle for sustainability, ethical business, and social justice.

Muff and BSL continue to work on sustainability independently; the movement they helped create has spread. The snapshot of data collected in October 2016 can therefore be tested against the emerging literature and examples of other pedagogues working in the field since then. Final analysis suggests that the ideas and tools observed at BSL will be used widely but not necessarily as they are presented at the present time. The findings provide evidence that the praxis is effective, has and will continue to contribute to the evolution of responsible leadership and the way business sees itself.



Illustration 42. A cultural diversity which enabled diversity of dialogue and perspective

Chapter 6. Cyclical Elements in Pedagogical Politics

(a macro view of pedagogical politics over time)

6.1 Exploring the Whole

How can it be that in the poetry of Auden from 1939 (See page 7) we see, eighty years later, the same disbelief and hope that we are experiencing now? The political anger, disgust at economic mismanagement, the gods and goddesses of the media juxtaposed with those who would rather look away, than look to reality; and the affirming voices of light exchanging messages, looking to help create a better future. If it is indeed academic warfare that we are entering, as Auden was entering physical warfare, then that may explain the congruence. Thucydides, as Auden highlights, also watched cynically and noted cause and effect. His descriptions of the Peloponnesian war also have resonance, humanity plays the same games across centuries and cities. Those wars were physical and destroyed nations; the global economic war we are facing now is financially motivated and could potentially destroy the earth as we know it. As Auden shows, and we have shown here, for those not in the immediate sphere of danger, business continues as usual and some play deaf and dumb. Thus, when danger is imminent it feels sudden and voices are angry. We are at the cusp, many voices are angry, many are deaf and dumb, some are preparing, some are not. Change, perhaps cataclysmic, is unavoidable both as far as climate and innovation are concerned. BSL and other business schools with the critical paradigm are hoping to be prepared, are teaching others to be prepared, and are opening minds to new possibilities, new ways of looking at the new world we will be facing. It is

impossible to know what the world will be, but we can look at history and model possible pedagogical responses based on the pedagogic cycles of previous revolutionary educators such as Pestalozzi, Kodaly and Freire. As we will explore later in this chapter, specifically in 6.3 there are indeed historical recurrences in pedagogy onto which we can map a pedagogical cycle.

For the present we are, as explored in chapter 5, searching for ways to teach for an uncertain and unknown future. Whilst here, we can expect from adaptive pedagogues more creativity, criticality and innovation in the classroom. As the data from the grounded theory conclusions predicted in chapter 2.2.2 (see page 46) this should also reflect more thinking which is not linear and which allows connections to be made outside the normal silos, a breakdown of barriers enabling dialogue and collaboration, self-directed exploration, a move away from supposition and presumption to discovering, and accepting, things as they really are. Pedagogical discoveries arrived at this way can hope to create engagement with the problem and generate practical ideas, as well as supporting people becoming ambassadors for change. This was demonstrated in praxis in chapter 5.

Can a pedagogy being found this way which can bring critically awareness without becoming subsumed into an easily exploited methodology? One possibility for achieving this is by discovering where social and critical pedagogies of the past and present are, at their core, similar, and attempting to keep that replicate that core and keep it vibrant.

6.2 Ear, Mind, Hand and Heart

Pestalozzi (1746-1827), the earliest of the social pedagogues we saw in table 1, taught with principles drawn by Rousseau's *Emile* and *The Social Contract* (1762), he used the motto 'Learning by head, hand and heart', his biographer quotes Pestalozzi saying 'stimulating children

intellectually and arousing their curiosity of the world around them forms their ‘head’ their cognitive capacity to think. The moral education of the ‘heart’ constitutes the basic aim to ensure a sense of direction with the inner dignity of our nature, and of the pure, higher being, which lies within us. This sense is not developed by the power of our mind in thought but is developed by the power of our heart in love’. (Heafford, 1967, p. 61). Hands, continues Heafford, symbolise that learning is also physical, involving the whole body and all senses, that physical experiences give rise to mental and spiritual ones. The renowned music teacher Freidrich Wieck followed the methods of Pestalozzi, he was the father of Clara Schumann and the teacher of both Clara and Robert Schumann. They inspired Kodály. Quoting Robert Schumann in 1953 Kodály said that a good musician, like a good human being, needed just four things. A well-trained ear, a well-trained mind, a well-trained heart and a well-trained hand. That all four must develop together, in constant equilibrium because as soon as one lags behind or rushes ahead, there is something wrong (Kodály, 1974, p. 197). Paulo Freire’s books cover all four of these attributes, *Pedagogy of the Oppressed* for the open and listening ear, *Education for Critical Consciousness* for the aware mind, *Pedagogy of the Heart* for the heart and *Pedagogy of Freedom* for the hand. His principles of dialogue, praxis, conscientization, equality and historical understanding also ensure a balance of these four pedagogical paths (see table 1). 50+20 call these ‘Soul, mind, heart and hands’. BSL, through using dialogue, study and research, engagement and envisioning practical solutions has adopted this idea too. In all cases the method is different, but the philosophy remains as the guide. Mindfulness of the four principles, ear, mind, heart and hand. developing together, and equally, in your pedagogy, according to Rousseau, Pestalozzi, Weick, Schumann, Kodály, Freire and 50+20 ensures your pedagogy is meaningful.

Schumann/Kodaly	Muff	Freire	McCartney
A well-trained ear	Collaboratory Being open to see and learn	Equality of voices	Break down of barriers to enable Dialogue and Collaboration Accepting things as they are
A well-trained mind	Research Systems thinking	Conscientization Historical Understanding	Holistic or systems thinking Self-directed exploration
A well-trained heart	Social and environmental engagement	Dialogue	Engagement
A well-trained hand	Holacratic governance Responsible Leadership Entrepreneurship	Praxis	Practical Application of ideas ambassadors-for-change if it is needed

Table 4 – Ear, Mind, Heart, Hand

From this idea it is possible for lecturers to design a curriculum in which these four elements work together. The idea that follows (figure 6) is an example of how this works in my personal praxis for the modules that I deliver on an undergraduate business degree. It is one way in which the ideas of this thesis have an immediate practical application.

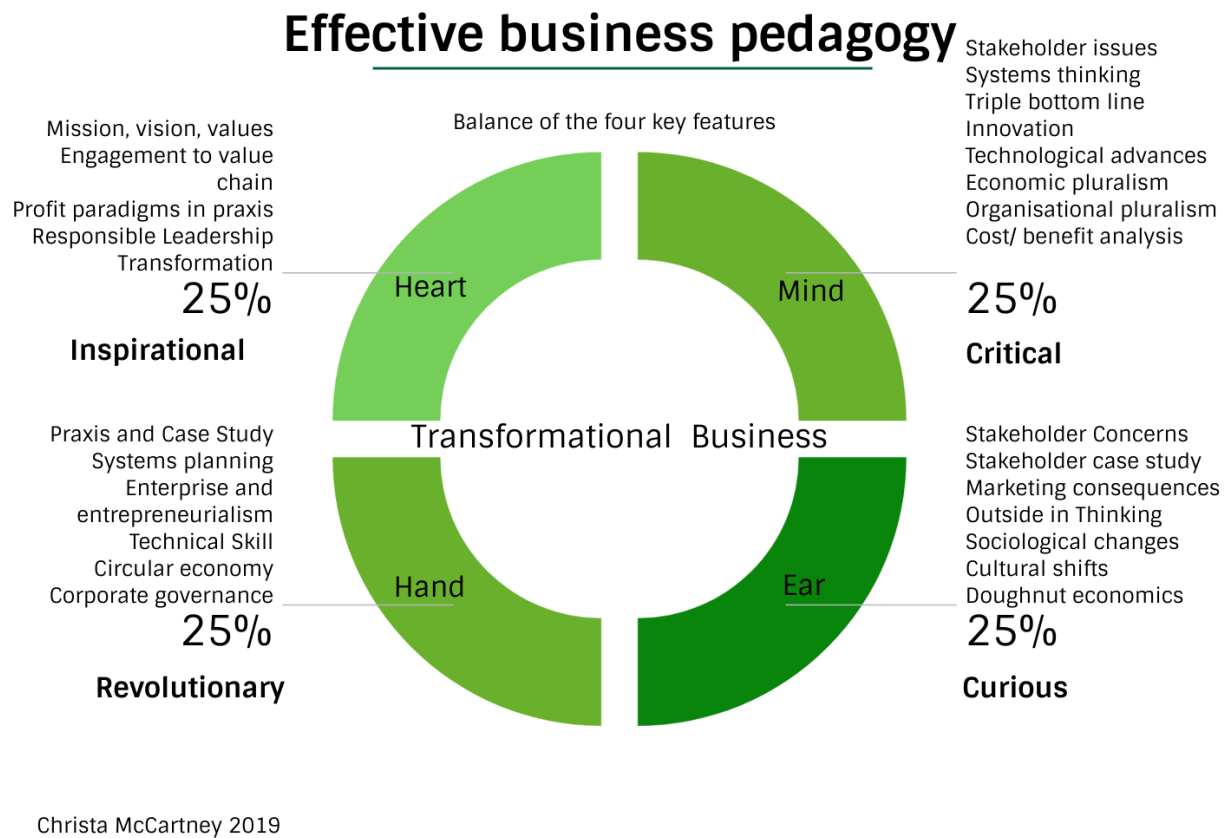


Figure 6 – Effective Business Pedagogy (McCartney 2019)

6.3 Knowledge cycles

6.3.1 Modelling times of innovation and protection

Theoretically, understanding the nature of power-shifting and dissenting/dominant voices would enable a critical curriculum to be designed on a larger scale than the personal guidelines outlined above, which could survive these constraints by adopting a pragmatic paradigm which

expects this and keeps the school, student and lecturer curious through using the ear, mind, hand heart formula. Dominant and dissenting voices are always in fugue but tend to gravitate back towards a dominant voice too early, causing imbalance. It stifles effective pedagogy and can be envisaged this way.

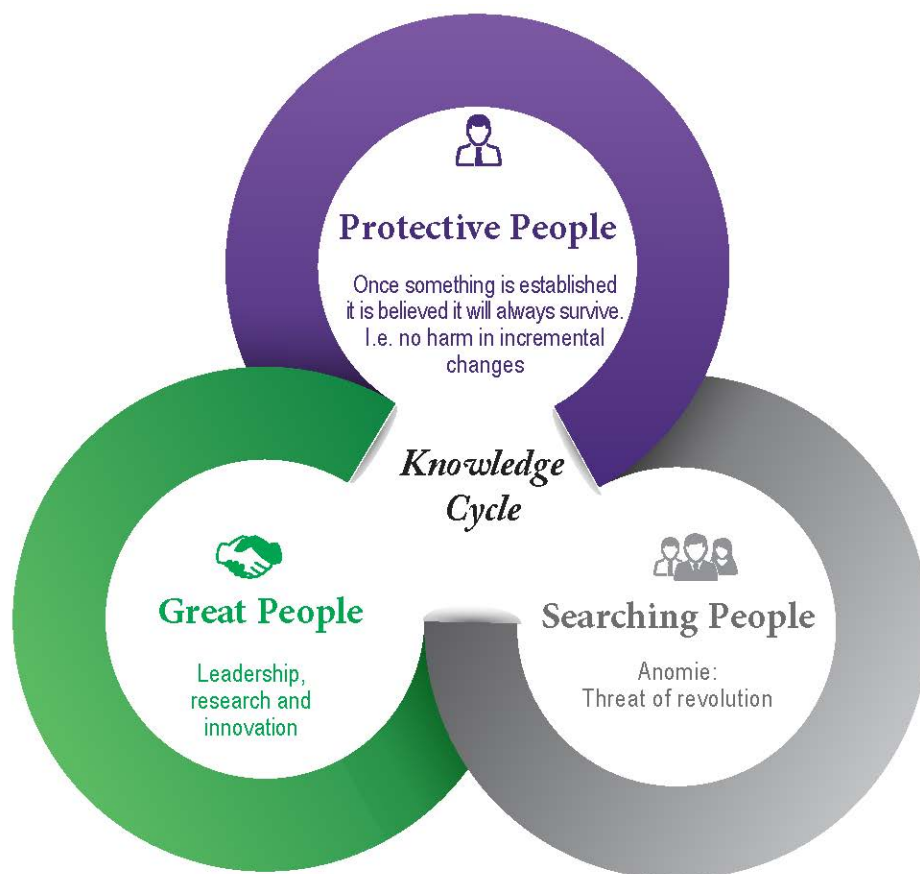



Figure 7 - Knowledge Cycle (McCartney 2019)

Kodaly and Freire have both followed this cycle as have others (see table 6). They continue to be influential, but have often, since their deaths, been misconstrued and misapplied as people became protective of their positions and understandings in regard to their pedagogical concepts. Some newer critical thinking techniques such as Lego serious play  have

understood the link between misapplication and loss of dynamism in their techniques and are attempting to obfuscate methodology thereby keeping it relevant (Gauntlett, 2015). Elkington's triple bottom line (TBL) does this by providing a framework which allows for a constantly shifting foundational focus; this is perhaps the key. Avoiding definition. Definition produces a time of 'protective people' because all things defined can be explained and claimed. What can be measured can be managed as Peter Drucker's business mantra goes. Core values, as discussed above, provides a framework which allows for topical relevance and dynamism in a syllabus without the prescription of method.

The time of 'great people' facilitates a time of 'protective people' as it begins to define and categorise a methodology which can subsequently be broken up into units and packaged to be sold off. This present focus on dissent, based on 'searching people' moving forward to 'great people' is likely temporary. 2018 has seen data collected and analysed, which will almost certainly once again allow managerial decisions and systems planning to trump political engagement. People and planet will most likely only remain on the bottom line along with profit until the crisis is averted. For critical pedagogues in business education the time is now. Modules are being added to courses, and there is acknowledgement that these issues are important, but there is, as yet, little help for those who must teach the subjects, many of whom studied and now teach, within the old paradigm. What we need is pedagogical vision and a framework to help other teachers. The data collected through the bricolage (see chapter 2) shows that this need is not yet met; it is developing piecemeal, with experimentation and reliance by academic providers to current network connections. Much of the quality of teaching is dependent on who institutions choose to connect and work with. BSL, as a research leader in this field, with an impressive

connective network, offers one such framework which may help teachers and universities design a purposeful curriculum.

Yet history teaches us that as the strands of need thrown up in revolutionary times begin to be addressed, because these are only achievable in the long term, urgency wanes.

The Eisenhower matrix provides an overview:

	Urgent	Not Urgent
Important	Critical and Immediate (do)	Critical but not Immediate (decide)
Not Important	Not Critical but Immediate (delegate)	Not Critical and not Immediate (delete)

Table 5 – Eisenhower Matrix

We are building up to an emergency scenario. BSL, Unilever and Kate Raworth among others are already there, there is also a loud call from protest groups such as Extinction Revolution, Greta Thunberg and change.org. They have been loud enough to persuade the UK governments to make climate change a national emergency (BBC, 2019). For most part however, business and business schools have not yet made the connection between business and business teaching being foundational in dealing with the situation or acknowledged their participation in the creation of manipulatory and harmful social constructs. Either the situations are not seen as an emergency or their participation in it is not seen as integral. They are still in different boxes, either viewing change as critical but not immediate, or if they are under pressure to meet targets, as non-critical. Urgency drives change, and urgency is not stable. In order to raise critical awareness in business schools there needs to be an increase in urgency, those that ‘do’ are setting the standard, but it is, as one student put it ‘in the embryonic stages if you like, of making a hub for set sustainability’ (Business School Lausanne, 2017c). Trying to encourage those that are still ‘deciding’ or even still ‘delegating’, who are unaware of their responsibilities to the future of the

planet and humanity, to take action is challenging without urgency. The situation will need to be faced and we will need tools to do that, but we will need them soon, we need ‘interdisciplinary, translocal efforts to create pedagogies that invite people to grapple with the foundations of global social and ecological injustice, and the difficulties of transforming them’ (Amsler, 2019, p. 925).

6.3.2 ‘Searching People’

Anomie and entrenchment are manifestations of a fear of powerlessness reflecting a deep-rooted feeling of being unloved. Anomie of those who despair, knowing they will never be in a position of power or loved by society, and entrenchment of those who fear they will lose the power they already have and crave the love of society because they feel unloved for who they really are. They are always seen together, often tied to economics and entrepreneurial possibilities (Salimath, 2006), and, at a time of change, can create disturbing political forces which push towards the far-right and radicalism (Al-Lami, 2009). They are visible wounds human society inflicts on itself when conditions of self-determination (competence, relatedness and autonomy) are either not met, or are met deviantly (Deci & Ryan, 2004)

At the time of writing this, events in the UK, France and USA are showing us what happens when power shifts. We might like to think that we are working towards a more utopian ideal, that ‘We are people who work all in their own ways for how we can make sure that all of us can live in a world of 7, 8 and eventually 9 billion people living well and within the limits of this planet’ (BSLschool Business School Lausanne, 2011b) but we are not all doing so. As Reich (1948) explains to us, this is not something that everybody is comfortable with. The UN, the EU, the occupy movement and many other ecological and human rights pressure groups have made substantial movement towards creating a world where things are safer and fairer, however in

doing so they have disenfranchised a large number of people. In attempting to dismantle patriarchy, in attempting to tackle ethical failures in religious organisations, in attempting to make politics and business transparent, in attempting to make us responsible for our financial and ecological actions no matter who we are, in attempting to make a safe space for ‘others’, in attempting to look after our planet, our home, we have made very many people frightened of losing their security and sanctuary. The rise of the far right and the rise of the powerful and ignorant are connected to the pressures imposed on the collective conscience by being witness to the end of a social cycle in which they felt they had power. Many who were oppressed were comfortable in that oppression. It led in the 1930’s to a ‘huge imago made a psychopathic god’ (Auden, 1940), today we have a situation where the amount of lies a president tells doesn’t matter (Kessler, Rizzo, & Kelly, 2018), as long as the greatest lie is upheld, the lie of self-delusion.

Freire (1970) suggests that these lies help conceal what the population simply do not want to see ‘those who are served by the present limit-situation regard the untested feasibility as a threatening limit-situation which must not be allowed to materialize, and act to maintain the status quo’ (p. 102). These obfuscatory, entrenched voices can be represented as dominant, manipulative and even toxic. Politically speaking entrenchment is a mass movement. It is as common in all social strata as is the desire for change and its voice is dominant. Merton (1996) uses the word ‘ritualism’ (p. 39) to describe one particularly common aspect. In ritualism you have forgotten the goals, you just have the means of achievement. Those rituals, the ‘way things are done’ become so important that neophobia occurs ‘*All the conventions conspire To make this fort assume The furniture of home*’ (Auden, 1940). Whilst we can look at the world and, in the words of the Beatles ‘notice it’s turning’, we have to turn to face it, and we have to negotiate our

path. That is a choice, but when too much change confronts us it can be overwhelming. Any form of grieving can turn a reasonable person into an unreasonable one if the wounds are deep enough. Grieving for a lost world can be every bit as rageful and filled with denial as any other grief. Durkheim (1976) points out that rapid social change in the normative order involves anomie, moral confusion, and uncertainty. He argues that anomie is likely to arise when “the former gods are growing old or dying, and others have not been born ... But that state of uncertainty and confused anxiety cannot last forever” (Durkheim, 1995, p. 429). If your world is one of defined order and defined goals and they both change you are left with denial, retreatism or innovation.

The change now being experienced, in both complexity and transformation, is unprecedented in modern times. Its side-effects will continue to radically affect the way we function, work and live. It is re-writing the value of knowledge. Freire considers critical education as a form of networking, a community of knowledge and knowledge formation (Carnoy, 1997); each individual within the community having unique knowledge and unique connections between those knowledges. In a society which can build on what is known there is comfort and strength in shared history. Conscientization however brings with it, sometimes, the realisation of obsolescence. The goal of a Freirean educator is to validate and explore those knowledges; providing tools through which the student is enabled to explore their worlds and contribute to them effectively, self-determinedly and confidently. This is pedagogy as a remover of suppression. There is every reason to fear this. Understanding the situation means facing unpleasant truths. To lose deeply held, but ultimately unfounded beliefs removes self-efficacy, which is founded in external experiences and self-perception and built through observation, imitation, and modelling (Bandura, 1977; Bandura, Freeman, & Lightsey, 1999). The result is

one of the reasons why the 'banking' concept of education is so dangerous. It confers a sense of comfort in compliance and a fear of performing badly, by rewarding those who seek and are able to manipulate external approval. When faced with conscientization all Bandura's attributions are challenged. Entrenchment is to be expected under these circumstances, and often those with power at stake are the most entrenched. Not only do they not want to know the truth, it is easier for them if others are prevented knowing too; as Freire (1970) writes 'In such a situation, myth-creating irrationality itself becomes a fundamental theme' (p. 102). This, in large part, is responsible for the cyclical nature of pedagogy. At all stages entrenchment makes it difficult for society to evolve based on reality, and entrenchment requires three things. Firstly fear. Fear of inadequacy and appearing to fail. Secondly there is a requirement of a role-model, a 'big little man' (Reich, 1948), an academic or social bully able to mould a person so that they no longer trust themselves to be able to be effective. If it is true that a feeling of self-efficacy comes from observation, imitation, and modelling, then the entrenched persona has been taught to be like this through deviance from self:

When the themes are concealed by the limit-situations and thus are not clearly perceived, the corresponding tasks—people's responses in the form of historical action—can be neither authentically nor critically fulfilled. In this situation, humans are unable to transcend the limit-situations to discover that beyond these situations—and in contradiction to them—lies an untested feasibility. (Freire, 1970, p. 102).

Thirdly, they need external validation. This could be any of the forms of status suggested by Bourdieu: Cultural, Social, Symbolic or Economic, and the capital could be embodied, institutionalised or objectified. Whichever form it takes, gaining and retaining that capital

overrides objectivity and the greater good of society. Entrenchment is a form of self-determinism and self-efficacy placing the self above society; to the extent that society only exists the way you wish to see it.

Entrenchment provides an area within which few challenging questions are asked, and capital is easily acquired by following prescribed policies, without needing innovation or boldness. It is capitalising on the work of others, an era of doing as you have been told educationally and business-wise, of following formulas, it is also the time of putting up defences and keeping others out. As the time of 'protective people' progresses the trenches get deeper and the fences higher. Karl Marx (1867) notes in his introduction to *Das Kapital* 'within the ruling-classes themselves, a foreboding is dawning, that the present society is no solid crystal, but an organism capable of change, and is constantly changing'. The fences get higher when change seems likely, however this makes change inevitable.

The time of 'protective people' is the time when anomie begins to build in those who are kept out, weakening the social structure the entrenched depend upon, and pushing towards the revolutionary era of 'searching people'.

On the other side of the fence are those who feel disconnected. Marx and Durkheim, both of whom came to their ideas through studying business practice offer alternative views on how this disconnection occurs. Marx saw the production system as the problem, believing that if the individual or what they produce is unvalued then they are disconnected in spirit, and suffer either *Weltschmerz* or anomie. Durkheim, believing in the class system for reasons of social cohesion, argues it is the change in attitude that entrenchment brings; the separation from being able to achieve (Durkheim, 1973). Durkheim's position is that when there is a shift in society it creates

fear and unrest; previous standards and expectations had been developed over time and were clear and understood. Change causes this normality to vanish before new standards and expectations have formed. Without clear rules, norms, or standards of value people feel apprehensive, unsettled, and bewildered (Durkheim, 1952). This is a state of ‘anomie’. For some, life in this state has no meaning and is empty.

For Durkheim social solidarity is key, if individuals have a defined place in the world, belong there, and if that place is reinforced by ‘good’ social values they interact with the social whole and share its ideals. If their social solidarity is weak then they have little or no commitment to that society. This results in the creation of their own subgroups; these can be marginal and harmless, or criminal and violent. Whichever form they take they become a threat to the entrenched and, if they accumulate over time and the issues of ostracization are not addressed, the age of ‘protective people’ will give way to the age of ‘searching people’. Education will be revisited, and critical change and awareness will enter the classroom again in order to correct the balance. Most of the dispossessed will not be suicidal or homicidal, but they will be frustrated. Many will deal positively with it by trying to open new paths of understanding.

6.3.3 ‘Great People’

In the time of ‘great people’ we are looking at individual stories of how change-makers have come to greater awareness of themselves and their place in the world; how they have used their networks, and educational institutions to disseminate this information. Their influences will shape future influences. What they are able to do is create the first shift in a transition that needs several other connections; and try to initiate those secondary connections. For us, as educators

without those initial influence factors, we need to introduce change in the classroom, bring awareness to our pupils that they may become influential change makers, persuade our institutions to attach to the secondary and tertiary support networks and hope that the influence will continue.

The academic finds this curious, explores the whys and wherefores, matches the past to the present and predicts the future. Reports are produced, read and distributed. Then, eventually, a link is made in the mind of an academic pedagogue. It is not a political sea-change because there is too much entrenchment for that, nor is it social in the sense of a majority shift, rather it is an academic observation that things are different, needing a new paradigm and a new leader. If there are no obvious leaders to take on the work, then the academic may take that role on themselves 'I didn't think I had the credentials, or the power to take on such a massive challenge. The problem was nobody else did either' (Muff, 2013)

What we did is we created a global movement, and that global movement was spread around all continents. Our project manager lives in South Africa, an important first success story happened in Ceylon in India, and our contributors from Peru told us much about how to work collaboratively. Our network joined with 2 other organisations worldwide and the initiative got launched. (Muff, 2013)

So, what was going on in the world of academia and business that allowed this feeling of agency to pervade globally and begin this movement of change in pedagogy despite the forces of anomie and entrenchment that were fighting to hold it back? What had been preventing this feeling of agency previously?

Gibson (1994) noted reasons, still mostly valid today, why it took so long for Freirean methodology and enterprise education to find common ground. Firstly, the time and place are different, Freire's first book appeared in 1967 almost two decades before business was under any serious pressure to change and was centered in South America, specifically Brazil, secondly when business was ready to change it was supported by government departments, NGO's and large companies. This, at the end of the cold war period, made Freire, who cited philosophy ranging across the revolutionary left including Che Guevara, Lenin, Mao, Sartre and Fromm too dangerous a political model.

Thirdly the language created around the fields of what Gibson calls 'enterprise', but which is now mostly known as entrepreneurship (specifically in this context sustainable entrepreneurship), is heavily bound by the language of market and business. Such pragmatic language is difficult to align with Freire's vivid highly dramatic calls for liberation and revolution.

Fourthly, and most importantly, in 1994 when Gibson was writing, the shift to enterprise had not fully included sustainability and was, in the UK at least, seen as a government response to major job losses in industry. The call to arms to change the world through business had not yet occurred and the business model was small and unglamorous.

Following on from Gibson, with the gift of hindsight, we can see that business models, without the sustainability revolution, had no affinity with critical pedagogy. Until Business shifted its focus from providing a monetary and fiscal support structure for owners, workers and governments; to instead seeking a comprehensive analysis of societal ills, there was little incentive for challenging societal norms. Since the millennium there has been a paradigm shift that has aligned these two practices. Increasingly business is tackling increasing ecological

poverty and global societal poverty by examining oppressive structures and trying to adjust the manner of their impact in such a way that they can liberate themselves and the planet. That's a sea-change in attitude, and some of this global agency can be attributed to the work, from 2012, of 50+20.

50+20 is a collaboration of business schools 'developed in a global multi-stakeholder engagement process ' (GRLI, 2016) and inaugurally led by Katrin Muff in response to the UN call for more responsible management education (Muff, 2013). Katrin Muff's chronology is heavily influenced by the UN, which is to be expected as Lausanne, where she was Dean, but also a student, is only one hour from the UN headquarters in Geneva. She can be considered as acting as a global lynchpin between UN initiatives and the global business school sustainability movement. The United Nations Principles for Responsible Management Education, (UNPRME, established in 2007) is linked to BSL, who presented their Gapframe methodology on a global stage at the New York conference in 2017. At the inauguration of UNPRME, the secretary general Ban Ki- Moon said 'The Principles for Responsible Management Education have the capacity to take the case for universal values and business into classrooms on every continent'(United Nations, 2019), the 50+20, the GRLI and the Swiss Sustainability Hub are Katrin's response to Ban Ki-Moon's call to spread these values. For Katrin Muff the Rio summit in 1992 marked the beginning of a continuous journey:


I remember the Rio earth summit in 1992. I was 22 years old and I was studying at BSL where I now serve as dean it had a big impact on me at that point, I started realising that a world of new possibilities is emerging. A world where I can combine my personal passion with my professional experience to create, to help business become sustainable. (Muff, 2013).

The business school of the future as envisioned by the Dean at BSL is based on being present at the original Rio summit, the Rio +20 summit, the moment that 50+20 was conceived at a UN summit in New York in 2010.

The Rio Summit in 1992 had a profound personal influence on Muff's sustainability ideals, followed by high hopes that Rio + 20 would be influential on others. The fear of that conference failing to affect the next generation in the way that she had been affected led to an engaged conversation at a UN summit in New York in 2010 where she agreed to try to bring 13,000 business schools worldwide into a force for change. The result was a collaboration called 50+20, a group looking to create responsible, sustainability driven business leaders, through business school education which 'seeks to learn of new ways and opportunities for management education to transform and reinvent itself by asking critical questions about the state of the world, the emerging societal issues, the dominant economic logic, the purpose of business, the crucial role of leadership, and the challenges facing management education' (GRLI, 2016). Reflecting on this moment in a TEDx talk Muff saw it as pivotal in an understanding of her own personal sense of agency.

One person can make a big difference, if you are alone, you have no resources and no money, you can still make something big happen. I was, and I still am, a Dean at a tiny business school that hardly anybody knows. Change can happen at the fringes of the system. Disruptive change may have to happen this way. (Muff, 2013).

Muff did not do this alone, without the preexisting wish and will of the other members of 50+20 this could not have happened. It is integral to the thesis that a clear understanding of what the changes taking place in the mindset of business school leaders are; a transcript can be found in

the Visual and Media references as a QR code. The video, which can be linked to here , is a collaboratory creation, by several leading figures from business schools around the world and highlights several key trends in the history of business teaching, it includes the cycle of hope, change and entropy and concludes ‘We believe all of us own the responsibility to bring about change. We believe it is the responsibility of all of us to create change. We've been competing like mad to become the best in the world, now it's time to become best for the world’. (50+20, 2012)


For leaders like this Freire plus fortune is a phenomenon to observe, engage with and respect.

6.3.4 ‘Protective People’

‘Any situation in which "A" objectively exploits "B" or hinders his and her pursuit of self-affirmation as a responsible person is one of oppression. Such a situation in itself constitutes violence, even when sweetened by false generosity, because it interferes with the individual's ontological and historical vocation to be more fully human’ (Freire, 1970, p. 55).

Violence is always with us in some form. Kondratieff sees physical warfare in his model as an inevitable result of too much 'self' in an economic boom. A pedagogical cycle, if connected, would place violence differently and in two different forms.

First, warfare, created by too many ‘protective people’, is seen in social dominance. In the deliberate creation of societal powerlessness and oppression. Power is exerted and demands compliance. It is a crushing of society by those who fear critical thinking, restrict it, and attempt to impose their own agenda on it.

Second there is warfare of a different kind, dissent, attack and subversion against the period of instability caused by the breakdown in trust. A charge of, often academic, anger against institutionalised oppression. These voices have a focus on others, freedom of expression, and a view to liberating humanity from social metabolic control (Hall, 2018a). From oppression to subversion. Conflict is always with us physically, mentally, or both. This is seen in the social and political policy of education. When the state, or a profit-making corporation, run education they do so for its own needs. A corporation wants profit, a state needs a stable economy of employees and employers to generate sufficient funds from taxes to run a country; a symbiosis between state and revenue generation is inevitable. Generating revenue capital through self-affirming individuals is problematic for corporation and government. Individuals find expression in the creative or intellectual arts, or as an entrepreneur. Whilst acknowledged as a helpful ‘extra’ to an economy it is not politically perceived as being of equal importance in creating a worker-class to meet labour markets (Heck, 2004, p. 154). In the UK hierarchical approaches in the 1980’s included controlling the arts by shifting power in the arts from the producer to the consumer, ‘disempowering the provocative (from political theatre groups to the high avant garde) in favour of the populist’ (Edgar, 2012). Such approaches risk a reduction in challenging, independent thinking and a business model where the arts are a costly panacea; a non-integral part of each individual. It is being done again in schools as pressure to perform well in SATs drives music, drama and art to peripheries of the curriculum. This political policy is ‘false generosity made sweet’ (Freire, 1970, p. 44); as David Gauntlett explains a thriving economy needs ‘people who feel like makers and not just consumers of stuff in the world’  (Gauntlett, 2016). We need them in work, in leadership roles, in education, in business and in the community.

High culture and critical thought are costly and inherently unstable, they are not immediately linked to tax income through business models and difficult to evaluate in studies that could provide a solid base for improving policy and practice in the school-system (Slavin, 2002). They are one of the natural outcomes of education as an act of self-affirmation and are immeasurable. For policy makers and politicians in a democracy looking only at short-term economic and party-political policy, they do not represent an immediate, or even guaranteed, financial or electoral boost. As such most state funded educational policy avoids such challenges and involves a 'banking system' (Freire, 1970, p. 72) in which students are told what they need to know and are only measured by achieving it. Students become 'useful' through normalization. State and corporate politics do not necessarily reflect the human situation 'on the ground' or move according to current social need. Schools that dictate to students what the limits of their needs are, what they should aspire to and how to cocoon themselves by giving a false sense of security are not simply ineffective, they are dangerous.

If you graduated you had only one ambition, that is go work in big business and become CEO. That's the simplicity of it 16 years ago. I actually made it to be the CEO. I got my job interview on 9/11. I was appointed in the role of CEO in the same week that Enron exploded. So, I had this dream to be the CEO of a big company because I thought I would be a hero if I would be the CEO and make a nice living but actually, I was one of the biggest villains in town. People who wanted to make too much money in a world that was known by the war on terror. (Bakker, 2017)

Enron is an example of the danger this mindset causes. Success measured by the influence of ineffective schooling results in a predictable stratification permitting renegade

pirates to respond with an effective, decentralised guerrilla strategy for their own profit. If we are unable to adapt our employer and employee needs because we have not developed the creativity and critical thinking that is needed to defend ourselves then we become doubly oppressed, both by the regime that created us and the pirates, created by the system, that play on us and defeat us. We develop anomie, an inability to fit into society wherever we look, we become entrenched, or despair, or simply switch off our hope for humanity and stop trying.

The removal from a person of their pursuit of self-affirmation, from their ontological and historical vocations is, in Freire's view, a dehumanizing act of violence, no matter what reward is promised. From this perspective it is not just the educational system which could be accused of violence but the employment model too. In an article in *The New York Times* in 1970 business quite openly declared itself to be exploitative for its own ends when the economist Milton Friedman argued that the business of business is business, solely profit focused, and that those who seek to undermine this, or consider the social responsibility an employer carries for its employees, are fundamentally subversive puppets of intellectual forces (Friedman, 1970). Freire says 'with the establishment of a relationship of oppression, violence has already begun' (Freire, 1970, p. 55), he declares that violence can never be initiated by the oppressed because they only exist due to the initiation of violence by another. Within Freire's definition of oppression 'the business of business is business' is an intentional relationship of oppression and, therefore, violence; an active intent to dehumanize employees in order to move from self-affirmation to affirmation through company approbation, itself a 'false generosity'. It is a logical step to say that business education is somewhere we should be looking to see Freirean concepts emerging, and that when those concepts emerge they are there not to be 'subversive', but are an intellectual response to the growing societal awareness of the violence of this oppression.

In 'Listen little man' Reich (1948) has a psychoanalytic, explanation of agency. Lack of agency he proposes is not always an act of external suppression but can be self-imposed. Reich's insight that the end goal of a 'little' man is not to become a great man but a 'big little man' resonated with the frustrating realisation that great pedagogies, over time, are diluted, eroded and marketed off piecemeal. It provided an answer to the question of why such radical pedagogies fail to take root and empower the generation exposed to them. A teacher exposing students to such radical change and an opportunity to find meaning might expect to witness marked paradigm shifts and expect them to ripple out. Yet history shows that this, if it does occur, is rarely a sufficient wave to radicalise and politicise a generation. The insight from Reich is that the smaller nuggets of a great pedagogue's thinking, become money-making fodder for the 'big little' men (man here is not gender specific), often the teaching then becomes not about the possibilities of the student but about the positioning of the teacher. As Paul (1981) mentions, sometimes critical thinking is not taught 'strongly.'

Reich writes angrily, far from the composed, distanced stance that is traditionally expected of an academic; a stance perfectly consistent with critical thinking. Anger is a natural reaction to injustice and schools can be deeply unjust. Freire is clear that anger is not only acceptable but fundamental 'To not be angry when you are a victim of violent oppression constitutes a form of complicity with the very conditions that oppress you'. (Leistyna, 2004, p. 28); bell hooks reminds us further how silenced we are when we are moulded into compliance, restrict our anger and passion in the classroom, and become docile — as if being emotional is unscientific and irrational rather than the exact opposite: A totally rational response based on a clear understanding of the power play in hand. Hall (2018a) brings that anger, which he calls

Weltschmerz, to academics who are forced to socially metabolise capitalism. Indignation, he says, is a very good way to pass through *Weltschmerz* to possibility (Hall, 2018b).

There is division encouraged between the mind, the heart and the body in ‘banking’ education. The Kodály concept has always taught that these should be developed together. Emotional connection, expressing passion, and integrating the physical body are integral parts of developing musicianship. In schools, in order to process learning, a lean management system has been developed, for the production of docile lives. Emotion, passion and movement are strongly discouraged, and often medicated against, in class. Music is not neutral, and neither are facts. Music expresses the composers and the country’s ideology, schools that of the texts that they use, and the teachers employed to teach them, which in turn are reflections of the values of the institution in which the students learn. Authentic exchange allows for exploration of ideas, potential critical thought, curious exploration, and questioning of inherently political nature of education, identity, and difference (hooks, 2003), they could, and in fact should, produce anger at injustice. As a feminist as well as critical pedagogue, there is a reminder that emotion being attached to irrationality has been used as a classic tactic for silencing women (hooks, 1993; hooks, 2000), it is no less damaging for men to be taught to be silent and to defer to unjust power. Reich (1948) is angry, he has found a social impasse, but in venting his frustration he also points to a possible solution:

you are different from the really great man in only one thing: The great man, at one time, also was a very little man, but he developed one important ability: he learned to see where he was small in his thinking, and actions. Under the pressure of some task which was dear to him he learned better and better to sense the threat that comes from his smallness and

pettiness. The great man, then, knows when and in what he is a little man.

(p. 7).

Learning to see where you are small in your thinking and actions, understanding how that defines you, noticing the threat that comes from that and its form, is a part of a critical pedagogy.

There is a fundamental dichotomy, once in the classroom, between those who wish to create a society that is more fully human and those that wish to create a society that is more fully managed. It is an adversarial system of move and countermove. It is also muddled when careers begin, as they are often focussed on ‘great people’ but grounded in ‘protective people’ or self. It is not immediately obvious which long-term route the authors will follow.

It plays out in society in many ways, but it is always warfare. It is present in education too. Good educational leadership is empowering. Empowered relationships pursue self-affirmation and responsibility. They have trust between teacher and student, dean and faculty. Oppressive control is hegemonic, believes in no-one and trusts no-one.

Once oppressive structures start to be explored a methodology is required for examining them. This methodology should be process-driven and provide a framework while giving ownership to the student; providing practical application and praxis, which works from the students perception of their reality, inviting them to engage with curiosity open to the use of a variety of learning mechanisms on a case-by-case basis. It needs to step away from ‘top down’ learning to give space for deeper, personal, investigation.

This is the purpose of change. Business schools, once they start to look at oppressive structures, benefit from studying Freire to improve their methodology. What they haven’t wanted, or have at least been wary of, was open alliance or affiliation. Creating critical change in business education has been reliant on secondary influencers whose presented ideas were more

palatable to the business community. Alliances with global sustainability foundations and UN goals give business schools the cloak they needed to introduce the necessarily subversive discourse.

It may also explain why the business school movement has adopted a critical thinking paradigm but not yet adopted a pedagogical voice. A great deal of *what* and *why* is being delivered; easy enough to frame in a manner that is capitalist within transformational economics. The *how* in business is a matter of replacing older models with newer ones. 50+20 does not answer the pedagogical question. It speaks of encouraging moral courage, soul and being human within leadership, and talks about responsible research and open source academia; but for a collection of business schools it is remarkably silent on pedagogy, the one of UNPRME's six principles (purpose, values, method, research, partnership, dialogue) that is lagging behind. The creation of such a published pedagogy would, of necessity, challenge the author in the community and bring into question their alliances, their politics and their bookshelf. It would require other business schools to do the same should they choose to adopt those ideas.

It may be that it is simply too new a model and that the pedagogy is emerging through trial and discussion, CARL certainly provides a good framework for leadership. Perhaps it is unnecessary to produce one if we use the Freirean principle of historical understanding. There is already a well-known and accepted flow of a single pedagogical principle through the ages beginning with Rousseau which can be traced through pedagogues featured in this thesis.

Not everyone develops understanding the same way, and sometimes personal gain becomes ultimately more important than the societal change that inspired it. Retaining a focus on 'great people' is not always the later goal of those who begin that way. As we do not know which voices will take which route, and we need to collaborate and be strong, all voices are

encouraged to speak, the great and the little, even though the ‘big little man’ holds the power to eventually topple the movement.

This idea of ‘big little man’ marks the start of the proposed cycle. Once a great pedagogy has been diminished sufficiently it opens up social need because pupils, teachers and parents become frustrated that the goals set by education no longer match the world in which they live. For a while this is allowed to continue because there is trust in the big little men that they are ultimately working for our best interests. Eventually though it is noted by teachers and academics that something has to change. There is no longer any joy in the classroom.

George Signider, the French Marxist philosopher, debates the question of joy in almost all of his books. In speaking with Paulo Freire about Signider, Pepi Leistyna (2004) says:

the struggle to make meaning via real rigor to learn and know is part of that joy, part of that process of liberation, of breaking free. Again, liberal educators often misunderstand such words as joy and assume that learning and knowing is only about having fun. If students are not engaged in pleasurable activities, then the pedagogy is dismissed as being harsh and debilitating or imposing. (p. 28).

6.4 Economic cycles

6.4.1 Kondratieff Waves

The Kondratieff model marks a roughly 50-60 year socio-economic pattern. It is an encapsulation of society which is rarely considered outside the field of economics or Marxism. Created in the 1930s when the Soviet Union asked a mathematician called Nikolai Kondratieff, to create a model that would ‘prove’ that capitalism would fall, and communism would endure; Kondratieff flipped the focus. Instead of cycles of oppression and class struggle he looked instead at periods of social transformation. Economic history showed him that economics was better explained by technology. Technology, he observed, did not evolve linearly, but rather in leaps.

Cycle	Period	Description
1 st	1770-1820	Initial mechanization - Clothing
2 nd	1820-1870	Steam power, railway and telegraph -Mass transport
3 rd	1870-1930	Electricity, internal combustion and heavy engineering – Mass consumption
4 th	1930-1980	Mass production, Fordism and nuclear energy - Individual mobility
5 th	1980-2007	Telecommunications and informatics -Information communication
6 th	2007 - 20?	Biotechnology and psychosocial health – holistic health

Table 6 - Technology Advances mapped to Kondratieff waves (using data from Nefiodow & Nefiodow, 2014)

Plotting the economy against history he saw waves of technological breakthrough (Table 5).

These, known as K-waves, have been confirmed through spectral analysis (Korotayev & Tsirel,

2010) from an economics viewpoint, and traced by historians back to the 10th century (Modelski & Thompson, 1996). Immediately prior to these breakthroughs in technology he saw crisis points which were often accompanied by physical war, Nefiodow (2014) further linked these to social rebellions.

The timeframe of Kondratieff connects interestingly to styles of education which appear to emerge during these points of violence. Kodály, Freire and the changes we are seeing now can all be mapped to the Kondratieff model. The Kondratieff model moves from periods of physical conflict to periods of physical invention. Social and Critical pedagogy, which is always politically challenging, can be considered as academic conflict leading to academic invention. If these are occurring at the same historic times it suggests there is a connection between physical and intellectual forms of conflict, and that new, innovative forms of communication occur academically as well as economically in predictable cycles.

Periods of social and/or economic stresses are closely aligned with periods of psychosocial health and critical pedagogy (table 6) suggesting that social dis-ease in the economy and social dis-ease with pedagogy are linked.

A psychologically healthy person does not cheat. A mentally healthy person does not use drugs. A socially healthy person has a sense of community, advocates well-being of all people and does not harass others. A spiritually healthy person has a trusting relationship with God, strives for reconciliation, truth and peace and does not spread hatred and violence. Inner disturbances and diseases and the social misconduct caused by them are the deeper reasons for global entropy. (Nefiodow, 2014).

Comparing the Kondratieff crisis events such as war and revolution against the emergence of philosophical and pedagogical thought does allow us to see that Nefiodow's social connection applies also to education as the following table reveals.

Contained in Cycle	Period	Political crisis events (economy, war, social dis-ease)	Pedagogical and Philosophical Events
pre-cycle	1755 - 1770	Lisbon earthquake 1755 Seven years war (1756-1763 Europe) leading to: a) Political instability-both monarchy and parliament (UK) (Kishlansky et al, 2019) b) French revolutionary movements (Kishlansky et al, 2019) c) American Revolutionary movements (US) "The Revolution was in the minds of the people, and this was effected, from 1760 to 1775, in the course of fifteen years before a drop of blood was drawn at Lexington." (Adams, 1815).	Kant – Theoretical Philosophy 1755-1770 Voltaire – Candide 1756 Rousseau – The Social Contract 1762 Emile , or On Education 1762
1 st	1805 -1820	Simon Boliver begins campaign for Latin American independence from Spain 1808 (Venezuela) Panic of 1819 (US) Napoleonic Wars (1803-1815 Europe) leading to: Depression in Britain - Corn Laws 1815 and Peterloo Massacre 1819	Musterschule opens 1803 with Fröbel appointed headmaster in 1805 Pestalozzi's school at Yverdon 1805 -1825. Hegel - The Phenomenology of Spirit 1807 Science of Logic 1812
2 nd	1860 - 1870	Triple Alliance War 1864-1870 (South America) Unification of Germany and Italy exposes religious, linguistic, social and cultural differences. American Civil War 1861-1865 (US) leading to: First clan of the Ku Klux Klan 1865–1871 (US) Crimean War,	Ruskin – Unto this Last 1863 Marx- Das Kapital volume 1 1867 John Stuart Mill - The Subjection of Women 1869 Education Act 1870 (UK) Freedmen's Bureau builds schools for African Americans and pays for teachers (US)
3 rd	1914 - 1930	World War 1 and inter-war period leading to: Post traumatic stress across Europe, cultural reimagination and Stock market crash 1929 (US)	Dr Montessori's own handbook 1914 Dewey,- Democracy and Education 1916 Experience and Nature 1925 Dewey (with Veblen and others) founds The New School

			1919 Frankfurt School established First Waldorf School - 1919 Piaget,- Recherche 1919 Judgment and reasoning in the child 1928 Summerhill School opens 1921 Lukács - History and Class Consciousness 1923 Buber – Ich und Du 1923 Kodály finds pedagogical inspiration and begins writing 1925 Vygotsky - Educational Psychology 1926 Heidegger – Sein und Zeit 1927 Whitehead - Process and Reality 1929 The Aims of Education and Other Essays 1929
4 th	1965 - 1980	Military coup in Brazil (1964) Vietnam War leading to social protest The Cold War and Eichmann Trial 1961 create mistrust of ‘others’ Civil rights riots between 1963 and 1980 (US) Stonewall riot 1969 (US)– start of Gay Liberation Movement Arab/Israeli Wars leading to 1973 oil crisis leading to mass strikes (UK)	Arendt – Between past and Future 1961 On Revolution 1963 Kosik -Dialectics of the concrete 1963 Freire - Pedagogy of the Oppressed 1967 Derrida - Speech and Phenomena 1967 Foucault, - The archaeology of knowledge 1969 Bourdieu - Reproduction in education, society and culture 1970 Comprehensive schooling introduced (UK and Northern Europe)
5 th	2007 - 2018	Financial collapse 2008 Arab spring 2010 Syrian civil war and refugee crisis 2011 Occupy Movement 2011 US election of Donald trump 2016 Brexit vote 2016 Extinction rebellion 2018	17 UN SDG’s 2015 Rethinking Economics established 2011 50+20 established 2012 UNPRME established 2015 The Social Pedagogy Professional Association (UK) launched 2017

Table 7– Social and Critical Pedagogy Advances mapped to Kondratieff waves

The fourth wave is notable for the early period between 1930 and 1965. The table only shows the final curve of the waves, however in this cycle there were significant and traumatic events in the beginning, including the rise of European fascisms, WWII and a number of early anticolonial and decolonization struggles. The nature of the fourth wave of technological advancement (mass production, Fordism, nuclear energy and individual mobility) may help explain why both the beginning and end of this cycle were significant.

This table suggests that this new business education paradigm may have taken hold so strongly and quickly as we had reached a stage in society where there was sufficient violence, anomie and entrenchment for academics, as well as society and governments, to react independently and forcibly. Comparing the fields of sociology and economics with education helps us to understand that this point in time was, as we have seen in previous cycles, a reflection of an economical, ecological and social dam-burst.

The grounded theory methodology, discussed in chapter 2, brought 163 codes to 13 categories and from there to seven relational statements. These formed an explanatory paragraph of what appears to be ‘going on’ at the moment; extending this into a macro-historical context, linking current thinking to previous pivotal moments in history and the pedagogies that emerged from that allows us to present in a visual manner, a more holistic understanding, giving a structure around which further exploration may be made. The following overview of the current economic cycle also helps consolidate what is ‘going on’ in the meso climate.

6.4.2 Moving from an Economic Cycle to a Pedagogical Cycle

According to Klaus Schwab of the World Economic Forum we ‘stand on the brink of a technological revolution that will fundamentally alter the way we live, work, and relate to one another’ (Schwab, 2017). It is a fast, broad evolution; unprecedented in velocity, scope and systems impact. It is not a prolongation of the third industrial revolution driven by computing and automation but a new revolution, a fourth one which is characterized by blurring lines and merging spheres. Through it biological, physical and digital world are losing their separateness.

Technology is disrupting almost every industry in every country (Schwab, 2017), it seems impossible that this can take place without discoveries about ourselves.

(a) new lifestyle in the society...begins to reveal society’s internal and external contradictions, formerly undetected both by the masses and the so-called intelligentsia. Certain intellectuals begin to change their former view of society, really discovering society’s structure for the first time’. (Freire, 1972, p. 2)

If this is true then it makes sense that critical thought and techno-industrial change are, as suggested by Kondratieff, historically interlinked with the time of pedagogical revolution.

Kondratieff’s cycle linked to technologies. If his model has merit, then, as this technology emerges, we should see a new economic cycle beginning. If there is a link between economic cycles and pedagogy, then with the 4th industrial revolution and the internet of things we should expect a renaissance in critical pedagogy to be emerging.

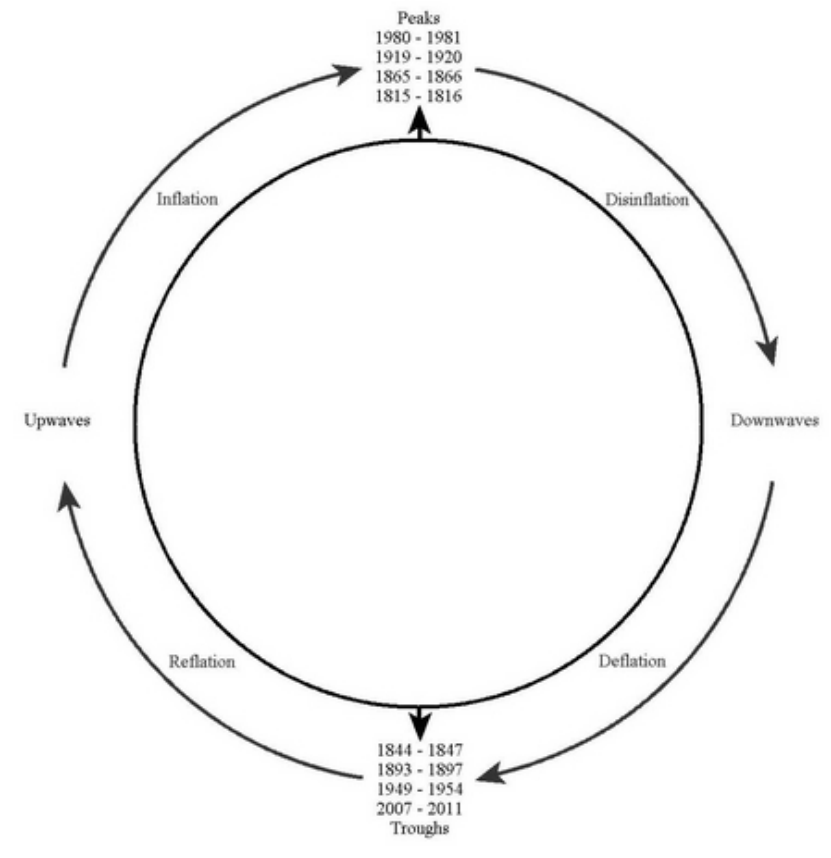


Figure 8 – Kondratieff cycle (Berry & Dean, 2012)

Kondratieff's wave can be viewed as a visual cycle (figure 8). The concurrence with it to times of pedagogical pioneering by socially focussed philosophers and pedagogues, suggested that these could be mapped onto a similar cycle to represent the incubation, emergence and decline of a radical, political voice in education. Something that could be exposed to different narratives and seen through different eyes.

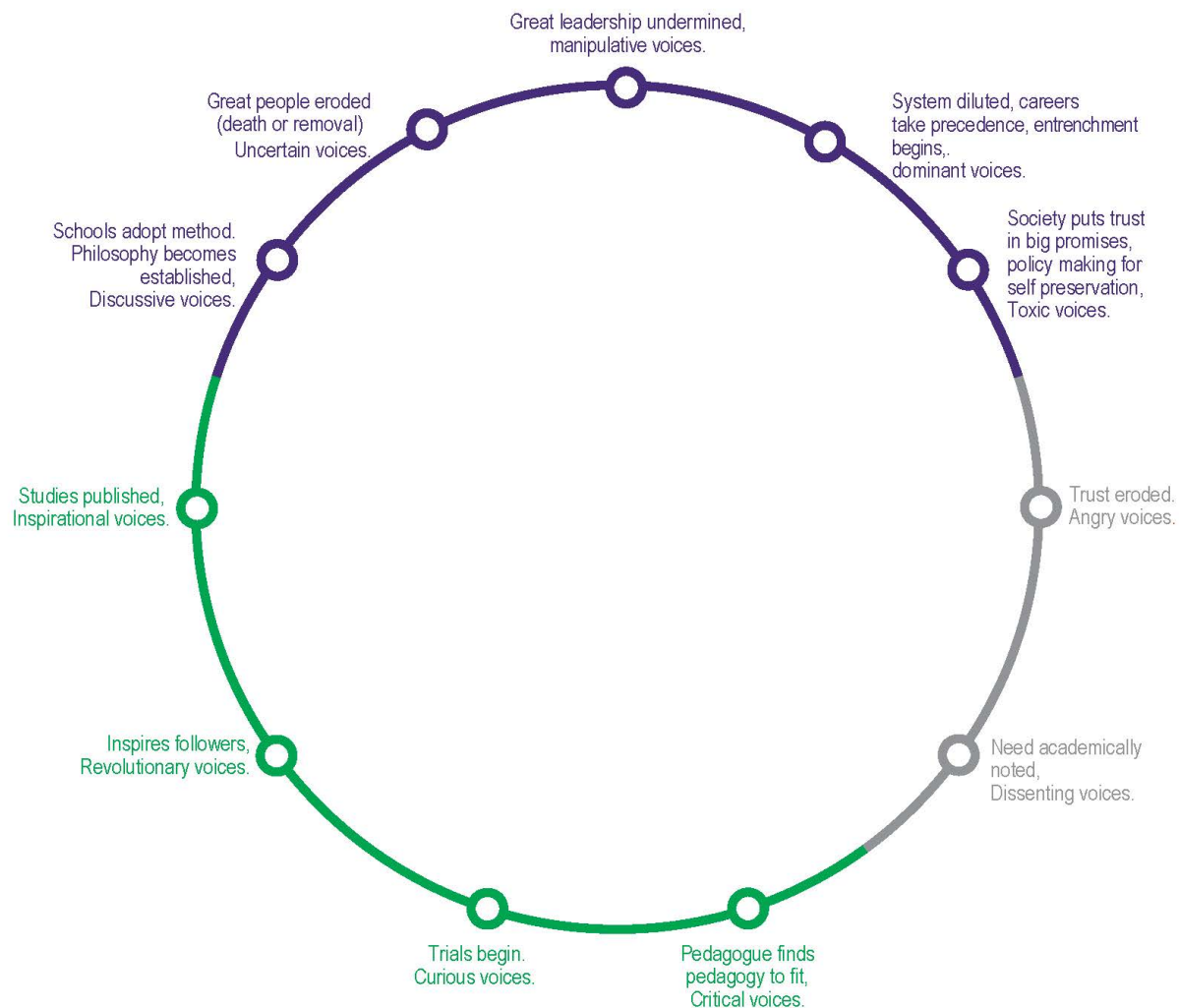


Figure 9 - Methodology Cycle (McCartney, 2019)

At the end of each Kondratieff wave, and beginning of each critical pedagogy flow, it is not clear whether or where change is wanted, however it is clear that it is needed. Enter academia and, from academia, innovation. The cycle suggests that society requires pivotal points in order to innovate and then adopt new critical education paradigms. Historical precedent, seen through table 6, suggests it is currently a time of innovation in social pedagogy. The academics who succeed in promoting it will be academics immersed in social awareness and it will be the

awareness of the current climate not that of previous cycles. The reactions of Rousseau, Pestalozzi, Dewey, Kodály, Freire and others were to their social contexts. Their pedagogies, if the cycle has value, will show aspects of entrenchment, dilution and dismantling as those social contexts changed. They are foundational pedagogies which it is important not to undermine or misconstrue; but rather to build from. Our present situation, the sustainability crisis for business and the planet, is liable to continue to worsen and therefore innovation is still needed. Like all social manoeuvre, pedagogy is not linear but adaptive; ideas being trialled, such as those seen at BSL in chapter 5, owe much to the educators of previous cycles. We have chosen to examine this through Freire. They may or may not become part of a combined educational and business solution, but they are remoulding a social and critical pedagogical approach that has been seen before.

Schwab suggests we should grasp the opportunity that technology affords us and direct it towards a future that reflects our common objectives and values'. Yet Freire calls into question the idea that, in this new world, our common objectives and values are indeed common, or even what we believed they were. In times of societal transition, it can become apparent that our structural dependency is based on forms that no longer have any value except to oppress us; that our objectives and values are in need of a fresh evaluation. Our whole system of how we position values needs facing. What we wish for in our leaders, how we relate to each other, our security needs, our idea of family, our ideas of work and ownership. Economically and educationally we must also question what we want to buy and to sell, and what price we are prepared to pay for it?

New conditions demand new answers to some of the same old difficult questions: What is the role of a progressive politics in the world system, now a new global-information economy? What is the role of progressive

intellectuals? And what is the role of democratic education again now in the information age? (Freire, 1997, p. 8).

Schools such as BSL advertise their expertise as facilitators to new, rather than depositors of old, knowledge. 'New challenges demand new competencies' (BSL, 2015) is a key strategic marketing strategy; it's a good one because tomorrow's answers cannot be found by answering today's questions with yesterday's paradigm.

I really like the fact that it's possible to do stuff that's disruptive. I like the fact that it's possible for people that come out of pretty much nowhere. Where people with talent but not with pedigree necessarily that have the ability to disrupt the way things have been done in the past and find better ways of doing it. I think it's such a strength of you know, humankind that we can do that. So that's what gets me excited. The opportunities are absolutely endless. (Business School Lausanne, 2018a).

Alternate models spring from schools which are not run along state/political lines and are therefore independent, such as BSL, and those set up by Pestalozzi, Neill, or Steiner. Schools that believe 'the best way to anticipate the future is to create it' (BSLschool Business School Lausanne, 2018), and who do that through creating students who know themselves and their environment and are therefore psychologically equipped to make complex choices about their impact.

Historically we can see Freire working with similarly expansive and creative impetus, for him it was important to be a being of transformation and not accommodation. Kodaly also worked with this mindset, for him music and musicianship was not to be fossilized or taught in a 'banking' way. Business should know this too. In a saturated market with a paradigm of

consumption there is little room to keep vibrant without creativity. Possibility is eternal hope, teaching possibility can change a pupil's paradigm from one which feels it should accommodate, to one which wishes to transform (Freire, 1970).

6.5. Presentation and Discussion of a Combined Model

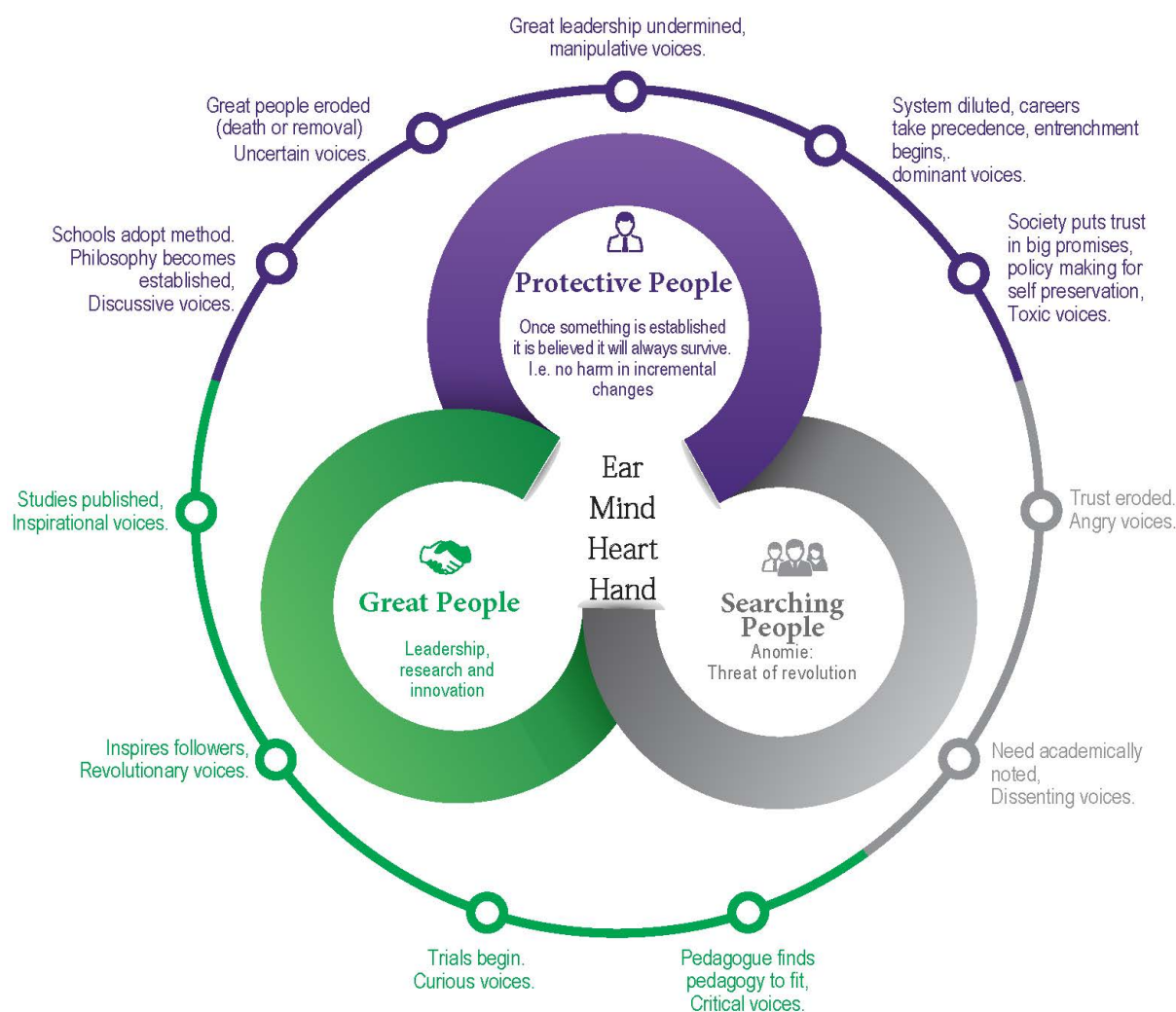


Figure 10 - The pedagogical cycle: a combined model (McCartney 2019)

This chapter has been an exploration of cycles, societal, pedagogical and economic which all have an impact on what can be seen to be happening from various positions. These were presented by tables or images. These have been combined here to represent a conclusion of the thesis findings. It visually represents the Goethean theoretic framework of the thesis, capturing the micro, meso and macro elements of what the thesis set out to explore: 'Freire and fortune: Critical changes in business education'. Schmid (2013) talks of how difficult it is to combine models 'Bringing all these forms of radicalisation under one theoretical model or theory is a challenge that has so far eluded us.' (p. 22). Whilst I do not claim that this model can provide a solution for all representations, it is useful to utilize Goethe in order to present data in a multi-dimensional form.

Educational innovators from Rousseau to the present day are represented by the outer circle. We can see, through colour coding (grey = searching people, green = great people, purple = proactive people) that this cycle of educational uptake and decline is due, not to the pedagogy itself, but to social shifts that pull the focus away and alter the societal fabric it was created to address. The element of 'voices' was added to represent the climate that guides the reception and implementation of ideas, it summarises the Goethean idea of lifespan.

There is no starting point as it is cyclical but we can describe it best if we start in the grey area. Critical and Social pedagogy is political by definition, their roots are in anger and alienation, as explored in chapter 6. Those angry voices can become dissenting, combined with academic interest that dissent creates critical analysis of cause and effect, which combined with curiosity, leads to innovation. Once solutions are discovered these need trialing and sharing. Enthusiastic uptake can cause revolutionary changes in situations they are applied to, creating further reaching inspiration and discussion on a wider scale. This may continue. if social conditions

allow. so long as the figurehead is there to observe, be interviewed and act as the clear voice of the movement. It is in the replacement of this clear voice that uncertainty arises; presumptions, fragmentations and specialisations are a natural result of being leaderless. Adaptations that would be natural under a visionary whose path is guided by a core concept are not always the changes made when the pedagogy is opened up widely; and retaining the path whilst disregarding the guiding core may seem a natural way of retaining methodology and growing influence. The balancing of values and the long duration required are often the first to be lost because they are the most difficult to reproduce, and the least profitable. This does not in any way reflect badly on the educational ideas, they do not become obsolete as can be seen through Freire at BSL and Pestalozzi's influence on Kodaly, but they are not necessarily updated as society changes and so, when we are once again angry enough at the manipulative and toxic voices to demand a change, we need to rediscover the core balance of values and redesign the curriculum to reflect current needs. As seen in chapter 6 this is a regular cycle, the dominant historical voices of which have been traced by historians to the 10th century. It may be of interest to other researchers to see if educational ideas match onto this cycle prior to my starting point of Rousseau.

At the centre of this model, as shown in table 7, and explored in chapter 6.2, are the core values which fit the pedagogies we have looked at in this study and which were applied to specific aspects of business education in figure 6. Ear, mind, heart and hand. It is the representation of both the essence of the object that has been studied and the manner in which it has been approached. Listening, thinking, engaging and doing, in balance, describe a philosophical core principle of Freire's, BSL's and my own approach to answering our questions.

Between the pedagogical core and the pedagogical journey we have the external influences which were detailed in chapters 3 and 6. There is, cyclically, a time of searching people, of defining society for stocktaking and regrouping; a time of great people, those who work for the others in society by sharing, caring and critical thinking and a time of protective people, both self-protecting and protective of their societies norms, where the safety and shelter of less provocative thought is sought and fear of loss is easily exploited.

In the time of a searching society the focus is on people, this is the crisis point, society feels broken in some way or is fragile, chapter 3 explored examples of this in direct relation to the thesis question. Different pedagogies are needed in these times and the seeds for their creation are sown. Much is new and this creates anomie and entrenchment.

When solutions are found there is, initially, willingness to collaborate. It is a time of passion and movement when pedagogies are born and rapidly taken up, we appear to be on the cusp of this according to the data from table 6 mapped onto Kondratieff waves in figure 9. We move with society and we move forward, until things settle and normalize and the reasons for collaborative movement is memory, it is a time to store up plenty. It is where we feel safe, protected and protective, but where we most easily feel threatened. Oppression and entrenchment begin here and eventually they push too far. Pedagogically speaking it is where we lose relevance, where ear, mind, hand and heart no longer work in balance (see chapter 6.5, table 7).

These are reflections of economics and politics which constrain or enable our ability to expand a curriculum to meet needs. Unless needs are perceived as necessary, and until a way is found to address them, models are used which showed historic merit though, perhaps, are no longer strictly relevant. For researchers interested in Information Literacy this part of the model

provides a contribution towards an understanding of why full criticality is not always applied in educational contexts.

6.6 Summary

Before we draw conclusions together in a final chapter, a review of the thesis underpinnings and the way in which findings have been linked follows.

There was focus on key desires which united the students, faculty, business leaders and academics within this study. We explored the desire for engagement with a subject, for using holistic or systems thinking paradigms, for breaking barriers down, for praxis, for moving away from a banking model of lecturing, for accepting that things are as they really are and the desire to be an ambassador-for-change. We also explored, in the literature review how much of that has been engendered in the language of dominance and where the language of dissent plays a leading role. The grounded theory suggested that the students, teachers, and academics sampled were all agreed on certain pedagogical points. Engagement; holistic or systems thinking which was not linear and which allowed connections to be made outside the normal silos; a breakdown of barriers to enable dialogue and collaboration; self-directed exploration; practical application of ideas; a move-away from supposition and presumption to discovering, and accepting, things as they really are; and being ambassadors-for-change where it is needed. This can be condensed to a pedagogy that engages the ear, mind, hand and heart equally, providing a practical framework for curriculum design.

Whilst the sample was deliberately focussed on those who were interested in the new paradigm it was interesting to note deviances from the Freirean ideal. There is confidence that comes from fortune and education. This was not a sample that believed in power struggle, rather

it was one that believed they were able to be the change and make a difference. They were teaching, writing or learning in order to do this. This study has been able to trace, through different fields, the complexity of connections that has been required to achieve this change and to conclude that it is indeed a blend of Freire and Fortune that has brought critical change to tertiary business education. It has also been able to produce a layered model, discussed in chapter 7, which uses a Goethean framework to visually represent the cyclical journey that the thesis has indicated answers the thesis question of why Freire and Fortune are being seen, together in business education.

Chapter 7. Conclusions

7.1 Introduction

The case study of Business School Lausanne (see chapter 5) was used to explore what critical pedagogy for sustainable business development does and does not do. This research project also sought to identify some of the key social and political drivers which have led to it, and explored the work of some those activists and educators on the front line in order to understand what agency there is for this approach in the current climate (see chapter 3). Working with specific concepts from the body of Freire's work, but most specifically his later work, (see page 24), consistencies were found between Freire and BSL (see chapter 2). An established cycle (see chapter 6) suggested several revolutionary pedagogues over the last 250 years used the same four elements of ear, mind, heart and hand to design and guide their teaching, and that this was consistently reflective of social and political changes. This helps explain the seeming paradox of Freire in a business school setting, as current innovations are consistent with expectations. From these observations it was possible to create a model of business school education utilizing these same four areas (figure 8).

This thesis has explored Freire, fortune, critical changes and business education from various facets. It used the Goethean framework of looking at micro (see chapter 5), meso (see chapter 3) and macro (see chapter 6) climates in which the thesis question exists and imagining a beginning and an ending of the thesis question through life cycles.

Using a bricolage shaped by a Goethean framework, this thesis has woven together threads of related theory including social critique, anomie and analysis of global political

economy. It recognised the importance of business as a construct for sustainable living in the future, solving global social problems through its ideation and funding possibilities. It married this with an exploration of responsible leadership education as practiced in an independent business school, and the global influences of this school on other HE institutions, businesses and researchers.

7.2 Revisiting the Research Question

This thesis has examined, as set out in the thesis statement (page 16) why alternate curricula in business teaching, including Freirean critical pedagogy, are increasingly emerging in traditionally neo-capitalist business schools, what they do or do not do and what agency they have. Through an examination of the historical evolution of business schools we have been able to establish that business education is changing dynamically and quickly, and that this change, in the global north, is not isolated but prevalent.

Both the literature (aural, written, video) and the case study at Business school Lausanne show business schools are adopting a more critical paradigm of their subject and rejecting the traditional form of ‘banking education’ in a manner reminiscent of Paulo Freire. They are, in accordance with Freire’s principles increasing conscientization, codification, and studying generative themes (see chapter 5).

This has been driven by a number of social and political forces in particular a crisis of sustainability (see chapter 3.1) and a background of decreasing societal trust (see chapter 3.2.2) given impetus through an expansion in global connectiveness driven by social media (see chapter 3.2.4).

In situating these drivers through Kuhn's concept of paradigm shifts (see chapter 3.1.5) and Durkheim's approaches to anomie and entrenchment (see chapter 6.3.2) an epochal tendency was identified (see chapter 3.2.1) highlighting a cyclical historical pattern drawn from economics (see chapter 6.4) and which has found to be applicable to pedagogical cycles and presented as a model (see chapter 6.4.2 & 6.5) which allowed greater clarity to be reached.

From a Freirean perspective we have seen evidence that educators are practicing forms of critical pedagogy that are humanizing and which enable people to name, and to intervene with social structures and oppressive economic forces. Freire taught students to empower themselves by taking control of their situation, acknowledging where economic structures were oppressive, and contributing constructively as a force for change in society (see table 2). Like Durkheim he saw the advantage of operating within a system and exerting influence upon the system to the advantage of the many (see page 201).

BSL, and schools like it, are transitioning their students through extended curricula to freedom from neo-liberal limits on thought or behaviour. They have begun a process of liberation from traditional economic confines using methodology consistent with Freire. This potentially represents the start of a move from business constraints to business consciousness.

It should be noted however that such liberation faces an entrenched opposition unlikely to be supportive of a curriculum which they have not been part of and do not understand (see chapter 3.2.2). An entrenched hierarchy may well be resistant to sending their employees or children to such an institution, and graduates taught to question neo-liberal authority may well face challenges integrating themselves into traditionally hegemonic businesses.

As such what the business school community, even a private boutique school like BSL, does not yet have is the agency to act fully independently of business influence (see pages 212-

213). They must, like Freire, offer what they believe students may prosper through. For the moment schools continue to cater to traditional student markets through provision of standard academic degrees; with the full curriculum remaining a hybrid. There remain limits on the extent to which a critical pedagogy can be implemented, largely due to the residual influence of the entrenched “big little man” influence (see chapter 6.3.4) and a willingness of aspects of society to embrace ignorance of a changing world (see chapter 6.3.2).

The growth of these curricula indicates a current market for graduates and shows there is a definite change in what businesses are requiring. It suggests that if businesses continue to transition to a more sustainable managerial style and become more socially conscious a greater emphasis on critical pedagogy will be required in the business curricula of the future, creating greater future demand for graduate students, and lecturers, who are socially and economically conscious.

7.3 Pedagogical Implications

The results of this study offer some very important reassurances to those working at the front of the new business education paradigm. Our original question (see page 19) asked whether exploring the evolution of the business school, the activists and the educators which have led to it, and identifying from them the key social and political drivers, would assist educators in this field and help them understand the emergence of this new business school pedagogy, its present importance, and its future possibility.

It has been able to show through social exploration and a cycle model that this is an expected shift and one which may well continue for the foreseeable future and leave a lasting legacy. The combined model, when imagined in a 3D mode shows that keeping ear, mind, heart

and hand at our centre whilst society cycles through economic shifts caused by technological changes gives us, as educators, times where we have easy agency and times where we do not. It has also been able to provide an example of how to use the four elements in a business curriculum which may be of immediate use in the classroom but left open details for others to pursue (figure 6). It has also helped to map out a common flow and suggest links to support networks which may be of use to readers and researchers who wish to pursue my research more deeply, either academically or in praxis. It has journeyed through society, economics, ecology, philosophy and psychology, finding the intersection of these fields in pedagogy and, it is hoped, inspiring areas for further study. The model explains how a shift has been made conscious, has led to curious, revolutionary and inspirational voices and is effecting change. It has evolved from power struggle between the entrenched academic elite and entrenched political climate into a new world where there are many people in positions of influence who share its ideals. It has happened across fields and despite there still being entrenchment in government and in the tertiary sector for the foreseeable future it is a movement that will continue to grow.

We should be aware that we have a short amount of time to influence the leaders who will be driving ethics and sustainability forwards in the businesses that are now and are to come, and that we have more individual agency than we might suppose. Katrin Muff (2013) spoke of how she understood that if she didn't do anything then nobody else would either (see page 206). It is a growing movement for the time-being but will not always be so. It might soon be time for the wheel to turn from politics to management, we might find our People, Planet, Profit mindset subdued under the encompassing umbrella of an algorithm designed to 'fix' the mess. Data is being made available now which might enable solutions to be found, and research is also providing solutions to environmental damage, if so that would enable companies to outsourcing

their ethical values to those able to fix the value chain, rather than necessitating internal shifts in company thinking which is where we stand at the present time. We would lose the opportunity to engage our ears and our heart.

The research question included an exploration to determine what agency this emerging business school paradigm might have. We are, as shown in chapter 3 and 6, at a point of agency; we have a social and planetary agenda; we have realised that business has a major role to play in correcting planetary and social imbalance. We have, as explored throughout the thesis, committed, engaged and persuasive voices within business education to inspire change, but what we don't have, yet, is the pedagogy to do this outside of specialist institutions. Freire appears to offer us a strong methodology around which to shape such a pedagogy, yet we need innovation too because the problems we are faced with demand critical, creative and, to an extent, chaotic thought. We also need to explore stories and link inspirations to a greater extent. We still need to seek out innovative pedagogues until we find the solution that works for us all, with maybe a little Marxism in the managerial mix, a healthy paradigm of profit in the social psyche, and a deeply critical community-of-practice to expose, reimagine and reshape economics.

I am particularly interested in continuing this study by pursuing more concretely how teachers can acquire the four criteria of heart, hand, ear, and mind through continual professional development (CPD) and institutional training, and merge them in their practice; and working more closely with business, government and community collaboratories to enable changes in their praxis to take place in a meaningful way. As a lecturer this thesis has enabled me to bring clarity to my work, through observing the unravelling of one business order and the first steps of another. It has helped me to see clearly the adaptations that my University has to make, where and why there will be resistance to it and how I can personally make a difference in assisting that

change. In the immediate term, as a climate emergency has been declared on the Isle of Man, and as it is a UNESCO biosphere, closer links need to be made within government to enable collaboratories and encourage business students to connect their entrepreneurship and innovation to real issues facing the country. Space needs to be made within the curriculum to allow for this; delivery should encourage students to be engaged with current issues and consider themselves agents of transformation. Delivery of the curriculum also needs to be tailored not to a nondescript 'future' but to the future as created by individuals in the present, with broader aspects being considered in case studies that allow students to consider the deeper social accommodation that created the issues that business is now trying to address. In the longer-term, a curriculum overhaul is necessary, models need to be reconsidered and reframed and new models which address current issues brought into greater prominence. For this we are reliant on Business Schools, Universities and awarding bodies taking the next steps to revalidate themselves in the present climate and being open to reflection and change. We also require the continued research of practicing academics, the engagement of lecturers, and a better community framework of workers in this field. Plato wrote that necessity leads to invention; Veblen that invention is the mother of necessity. The old Business School paradigm took Veblen as its model, the new paradigm is Platonic. Few of us will be able to get it exactly right in this field, we are in flux, but that is something to be embraced. What we can be, and I hope this thesis has opened up some possibilities for how to achieve this, is open, curious, engaged and aware, teaching critical skills alongside academic rigour and entrepreneurial innovation and listening/working with others attempting to do the same. We started with the question of how we moved from 'from Freire to fortune' and realised through a collection and analysis of data that, just as Kondratieff needed to flip the paradigm, so did we, what we are seeing is a movement

‘from fortune to Freire’, a reimagining of the currently accepted norms. We have the beginnings, including admissions of *mea culpa* from dominant voices in business policy and strategy, the next step is an acceptance among lecturers that we, and our awarding bodies, if we have not worked to develop our students ears, hearts and hands as well as their minds, might have also got it wrong.

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Visual and Media References

Site Map:










	
Personal Statement	Acknowledging the middle class lens

Voices for Change






						
50 + 20 Video	Interview with Paulo Freire	The B-Team	Who made my clothes?	Katrin Muff Ted x	Kate Raworth The knowledge Bank	Little Green bags

						
Martin Parker	Kick it Over manifesto	The Money Question	Duff McDonald radio Interview	James Dyke interview	The race is on James Dyke film.	Everything is NOT awesome. Greenpeace






Organisations

						
50+20 website	CARL Competency assessment for responsible leadership	Earthworm Foundation	ECG Economics for the common good	UN Global Compact	GRLI Globally responsible Leadership Initiative	Blue-Way.net
						
Reboot the future	Interface Ray Anderson					

Reports and PDF's

						
Brundtland Report	IPCC 2018	University of Leeds 2018 A good life for all	Gapframe.org	REN21 Renewable energy report		








Pedagogical Voices

						
Paulo Freire An Incredible Conversation	Noam Chomsky, Howard Gardner, Bruno della Chiesa on Pedagogy of the Oppressed	Kodaly Interview 1966	Robin Alexander	David Gauntlett		

BSL Marketing and Literature

						
BSL Youtube channel						


GAPFRAME








						
Passing chat with faculty	BSL folder (videos and pictures) Requires google drive access	Tuesday interview (faculty)	GAPFRAME BSL web page	Infinity week	GAPFRAME.o rg	GAPFRAME 2016





						
Gapframe 2018	GAPFRAME Week overview					

BSL Soundcloud interviews







						
Paula Pena-Amaya	Unmukt Goel	Shamir Yanay	Karime Abib	Sophia Lahmann	Carolina Chanis	Bettina Palazzo

						
Natalia Wolf	Dr Arash Golnam	Michael Malara	Reef Al-Lahiq	Roberto Arce	Dana Dementyeva	Matteo Stifanelli

						
Marcello Williams	Eric Illick	Tobias Triebe	Lorenzo Wiskerke	Anja Langer Jacquin	Paul Binsfeld	Sarah Salzmann

						
Adriaan Trampe	Dr Arnold Smit	Transcripts	Coding Chart			




Voices of the world

						
Trump on France	Trump on Wind	Leonard Cohen Everybody knows	BBC 1958 Radio Ballads	2019 College Admissions Scandal	Andrew Marr Show Banking Collapse	

Guest speakers at BSL

						
Scott Poynton The Forest Trust	Paul Polman CEO Unilever	Peter Bakker CEO WBCSD World Business Council for Sustainable Development	Kate Raworth Doughnut Economics	Fashion Revolution		

Data

		
Coding spreadsheet	Survey Monkey Questionnaires	Interview Transcripts

Appendices

List of Journals by date

List of Journals by date

List of CSR/Ethics/Sustainability/Pedagogy Journals		
Title	Publisher	Date
Educational Theory	Wiley	1951
Business Horizons	Elsevier	1957
Business and Society	Sage Publications	1960
Business and Society Review	Blackwell Publishers, Boston	1972
Journal of environmental economics and management	Elsevier	1974
New Directions for Learning and Teaching	Wiley	1980
Business and Professional Ethics Journal	Troy, N.Y., Human Dimensions Center, Rensselaer Polytechnic Institute	1981
Journal of Business Ethics	Springer	1982
Economics and Philosophy	Cambridge University Press	1985
Environmental pollution	Elsevier	1987
Capitalism, Nature, Socialism	Taylor & Francis	1988
Ecological Economics	Elsevier	1989
Ecological Applications	Ecological Society of America	1991
Professional Ethics: A Multidisciplinary Journal	Philosophy Documentation Center	1992
Business Ethics Quarterly	Cambridge University Press	1992
Business Ethics: A European Review	John Wiley & Sons	1992
Business Strategy and the Environment	John Wiley & Sons	1992
Corporate Governance: An International Review	John Wiley & Sons	1993
Corporate Social Responsibility and Environmental Management	John Wiley & Sons	1993
Sustainable Development	John Wiley & Sons	1993
International Journal of Sustainable Development & World Ecology	Taylor & Francis	1994
Ethics and the Environment	Indiana University Press	1995
Journal of Human Values	Sage Publications	1995

International Journal of Justice and Sustainability	Routledge	1996
Corporate Reputation Review	Palgrave Macmillan	1997
Journal of Management and Governance	Springer	1997
Journal of Industrial Ecology	Wiley-Blackwell	1997
Journal of Accounting, Ethics and Public Policy	Dumont Institute for Public Policy Research,	1998
International Journal of Sustainable Development	Inderscience Publishers	1998
Journal of Sustainable Development in Africa	Clarion University of Pennsylvania,	1999
International Journal of Business and Society	Universiti Malaysia Sarawak	2000
International Journal of Sustainability in Higher Education	Emerald	2000
Corporate Governance: The International Journal of Business in Society	Emerald	2001
International Journal of Global Environmental Issues	Inderscience Publishers	2001
Journal of Corporate Citizenship	Greenleaf Publishing	2001
International Journal of Environment and Sustainable Development	Inderscience Publishers	2002
Ecology and Society	Resilience Alliance	2003
International Journal of Business Governance and Ethics	Inderscience Publishers	2004
International Journal of Management and Enterprise Development	Inderscience Publishers	2004
Journal of Business Ethics Education	Neilson Journals Publishing,	2004
Journal of Asia Entrepreneurship and Sustainability	RossiSmith Academic Publishing	2005
International Journal of Innovation and Sustainable Development	Inderscience Publishers	2005
World Review of Entrepreneurship, Management and Sustainable Development	Inderscience Publishers	2005
Sustainability: Science, Practice and Policy	Taylor and Francis	2005
Social Responsibility Journal	Emerald	2005

Journal of Leadership, Accountability and Ethics	North American Business Press	2005
International Journal of Sustainable Development and Planning	WIT Press	2006
International Journal of Green Economics,	Inderscience Publishers	2006
Journal of Business Systems, Governance and Ethics	Victoria University	2006
International Journal of Sustainable Transportation	Taylor and Francis	2007
Electronic Journal of Sustainable Development	EJSD	2007
International Journal of Corporate Governance	Inderscience Publishers	2008
International Journal of Innovation and Regional Development	Inderscience Publishers	2008
International Journal of Sustainable Design	Inderscience Publishers	2008
International Journal of Sustainable Economy	Inderscience Publishers	2008
International Journal of Sustainable Manufacturing	Inderscience Publishers	2008
International Journal of Sustainable Society	Inderscience Publishers	2008
International Journal of Sustainable Strategic Management	Inderscience Publishers	2008
Journal of Sustainable Development	Canadian Centre of Science and Education	2008
Sustainability; The Journal of Record	Mary Ann Liebert	2008
International Journal of Social Ecology and Sustainable Development	IGI Publishing	2010
Journal of Global Responsibility	Emerald	2010
Journal of Social Entrepreneurship	Routledge	2010
Journal of Sustainability Education	JSE	2010
Sustainability Accounting, Management and Policy Journal	Emerald	2010
Education Sciences	MDPI	2011
International Journal of Social Entrepreneurship and Innovation	Inderscience Publishers	2011
Journal of Sustainable Finance & Investment	Taylor & Francis	2011

Annals in Social Responsibility	Emerald	2015
Asian Journal of Sustainability and Social Responsibility	Springer	2016
International Journal of Corporate Social Responsibility	Springer	2016

Ethics Approval

 UNIVERSITY OF LIVERPOOL		ONLINE PROGRAMMES	
Dear Christa McCartney			
I am pleased to inform you that the EdD. Virtual Programme Research Ethics Committee (VPREC) has approved your application for ethical approval for your study. Details and conditions of the approval can be found below.			
Sub-Committee:		EdD. Virtual Programme Research Ethics Committee (VPREC)	
Review type:		Expedited	
PI:			
School:		Lifelong Learning	
Title:		Freire and Fortune: Critical changes in Business Education a case study featuring Business school Lausanne	
First Reviewer:		Dr. Marco Ferreira	
Second Reviewer:		Dr. Morag Gray	
Other members of the Committee		Lucilla Crosta (co-chair), Martin Gough, Michael Watts, Janet Hanson	
Date of Approval:		16 th July 2016	
The application was APPROVED subject to the following conditions:			
Conditions			
1		Mandatory	
		M: All serious adverse events must be reported to the VPREC within 24 hours of their occurrence, via the EdD Thesis Primary Supervisor.	



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ONLINE
PROGRAMMES

This approval applies for the duration of the research. If it is proposed to extend the duration of the study as specified in the application form, the Sub-Committee should be notified. If it is proposed to make an amendment to the research, you should notify the Sub-Committee by following the Notice of Amendment procedure outlined at <http://www.liv.ac.uk/media/livacuk/researchethics/notice%20of%20amendment.doc>.

Where your research includes elements that are not conducted in the UK, approval to proceed is further conditional upon a thorough risk assessment of the site and local permission to carry out the research, including, where such a body exists, local research ethics committee approval. No documentation of local permission is required (a) if the researcher will simply be asking organizations to distribute research invitations on the researcher's behalf, or (b) if the researcher is using only public means to identify/contact participants. When medical, educational, or business records are analysed or used to identify potential research participants, the site needs to explicitly approve access to data for research purposes (even if the researcher normally has access to that data to perform his or her job).

Please note that the approval to proceed depends also on research proposal approval.

Kind regards,

Marco Ferreira

co-chair, EdD. VPREC

ETHICS RESPONSE FORM

PLEASE NOTE: Once approval is given if there are any subsequent modifications to the study once it is underway a further Ethics Response Form and re-approval is required

Researcher name (student): <u>Christa McCartney</u>	Faculty reviewer:	Date of Review:
Working Title of Proposal or summary of study scope: <u>Freire and Fortune: Critical changes in Business Education a case study featuring Business School Lausanne.</u>		
Proposal attached? <u>X</u> Yes <u> </u> No	Academic Honesty Declaration signed? <u> </u> X Yes <u> </u> No	

Each of the ethical standards below must be adequately addressed by the researcher in order to obtain ethics approval.

In the blue column, the RESEARCHER (student) should perform a self-check using these 35 questions before submitting the ethics form to the faculty member supervising the study. In each row of the blue column, the RESEARCHER should enter YES, NO, or NA as well as a very brief explanation. The Academic Honesty Declaration must be attached and should be signed and dated.

In the yellow column the ETHICS REVIEWER (supervising faculty member) will enter YES, NO, or NA to confirm or challenge the RESEARCHER'S self-check on each standard. With each NO, the ETHICS REVIEWER will indicate what revisions are required for ethics approval. The faculty reviewer will also render a decision at the end of this form and return the form to the RESEARCHER.

If the ETHICS REVIEWER (supervising faculty member) is able to approve "as is" then the orange column is left blank.

In the orange column, the RESEARCHER (student) will respond to each of the ETHICS REVIEWER'S concerns to explain where/how each of the reviewer's concerns was met in the resubmitted materials.

	Researcher's ethics self-check	Ethics Reviewer's assessment:	Researcher's response to Ethics Reviewer
	In each row, the researcher should confirm compliance with the ethical standard by entering "Yes," "No," or "N/A," along with a brief defense of the response (i.e., stating keywords that point to how the ethical standard has been met).	After the researcher has presented the evidence for compliance with each ethical standard, the Ethics Reviewer should either confirm by entering "Yes" or challenge with "No." With each "No," the reviewer must specify what revisions are needed to obtain ethics approval.	Researcher must use this column to explain how and where each of the Ethics Reviewer's concerns (in the yellow column) has been addressed.
Example: Will data be stored	Yes. Data files will be kept on	No. Please also address how the	Paper surveys will